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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

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Frank J. Boyer, Managing Editor and Publisher.

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A glance at the goal, and then the starter's "GO"!
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"In the Name of Our God We Will Set Up Our Banners"

THE BIBLE CHAMPION

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People who desire to be posted in regard to the present conflict should read these books.

ADDRESS

Frank J. Boyer, Publisher, Reading, Pa.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

olume 32 JANUARY, 1926 No. 1

EDITORIAL

Does Science Oppose the Bible?

OPPOSITION to the Bible is very pronounced at the present time; more so perhaps than ever before. It is active and persistent; it is powerful and well organized; it is violent and venomous. But it presents self in a new character, and it proceeds from new quarter. Whence comes it?

We hear much of "the conflict between the ible and Science"; but in fact the present position to the Bible *does not proceed from cience;* nor is there any call for a defense of e Bible from attacks by men of science. either does the present opposition come from ie mass of people in general ("the world"). or scientists pursue their investigations, clasfy their facts, draw their conclusions, and romulgate their theories, without any regard hatever to whether those facts, conclusions id theories agree or not with the statements f the Bible. It is true indeed that the oppoents of the Bible do habitually appeal to science" as a counter-authority, and seek to reate the impression that their assults upon ie Bible have the support of "science"; and iey commonly present their anti-biblical reeds in philosophical and pseudo-scientific nguage. Yet the truth clearly is that the ctive opponents of the Bible are *not men of ience.* Indeed, in the present conflict, the deenders of the faith can appeal to the findings modern science even more effectively than s assailants. If there were any way of canassing the whole body of scientists, it would robably be found that as large a proportion them, as of any other class, accept the Bible the inspired and authoritative Word of od.

And as to the masses of people in general, hile unbelief and ignorance prevail among iem, their attitude towards the Bible is ther friendly than the reverse. Moreover, their knowledge of the Bible and its teachg is very imperfect, their ignorance of the facts of science and the bearings thereof, is profound; so that it is quite impossible for them to oppose the Bible upon a supposed scientific basis. The truth in this regard is that the crowd is usually disposed to listen respectfully and even reverently to the passages quoted from the Bible; and to assent to its statements and receive its consolations. *Active* opposition to the Bible is very, very rare mongst the common people. Therefore we sk again, Whence does the enmity proceed?

The answer is that it proceeds from, and is sustained by, a certain (and strictly *modern*) class of theologians, graduates of seminaries and similar institutions of learning; men who stand before the world as "Christian ministers," notwithstanding that they deny or question practically all that their predecessors have taught as essential to Christianity from the days of the apostles until now. These men are not scientists, however so often or so confidently they may appeal to "the conclusions of science"; for it is impossible for a college graduate to acquire, even with the utmost diligence, more than a smattering of the physical sciences (which is worse for the purpose under consideration than no knowledge at all); and the "science," with which they have formed so slight an acquaintance, is that of the day before yesterday. If, therefore, the present-day opposition to the Bible on the part of salaried clergymen, theologians, and professors in theological seminaries were to cease, there would be none worthy of serious attention.

What the Objective?

Having identified the opponents of the Bible in that great conflict which is now raging in the various churches heretofore classed as "evangelical," let us inquire what is the motive of their assaults, and what they hope to attain thereby.

It requires no extraordinary amount of acumen or of the knowledge of human nature to

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1926

arrive at the true explanation of the facts stated above. The maintenance of the various churches and the material welfare of the clergy depend to a considerable extent, especially in the large centers of population, upon the favor and financial support of the more highly educated classes of society; for they, as a rule, are the more affluent. This much is quite obvious.

But it is needful also to bear in mind the fact—easily perecived by all who give any thought to the matter—that the Bible is absolutely essential to the existence of every "evangelical" church; that it cannot be dispensed with altogether, for to repudiate it wholly would be fatal, seeing that the church could not possibly survive without it.

If therefore the favor and support of the cultured and prosperous of the world are to be retained, it is necessary to present them with a "Bible" which gives no offence to the natural man, a Bible which demands no change of heart and life, which exacts no sacrifice of the pleasures of the world or the indulgences of the flesh, which holds out the prospect of a crown without a cross, and is silent as to any eternal judgment or wrath to come.

For the proof of this let the addresses and appeals of any prominent "modernist" be examined; and let note be taken of the parts and doctrines of the Bible to which he objects as not acceptable to "the modern mind." And then let one ask, upon what ground could he challenge those obnoxious passages with any prospect of success, except upon the pretended ground that they are in conflict with the findings of modern science?

And then consider how powerful is the temptation to the ambitious young clergyman to enter upon the alluring path of modernism. For do not all the prospects of reward, of all that the heart of man naturally craves, lie in that direction? First there is the flattering assurance of being regarded as "progressive," "abreast of the times," "in line with advanced modern thought"; instead of being deemed old-fogeyish and hopelessly behind the times. These are considerations that powerfully affect the hearts of the young, and from whose influence the old and sophisticated are by no means immune.

And then think of the more material advantages! To what class do they belong who are called to the highest salaried pulpits, who are chosen for the duty of preaching to the magnates and millionaires? Can it be expected that those in the ranks of the rising generation of clergy will close their eyes to the fact that it is the "modernist" who gets the high positions, the crowds, and the dollars? And why is this? Is it because the modern man of wealth is so sternly devoted to the truth that nothing will satisfy him that is not in strict agreement with the infallible "conclusions of modern science"? Or is it rather that the heart of man is now, even as in times of old, "deceitful above all things and desperately wicked"?

For the sake of information concerning the present state and trend of things in the evangelical churches, I have taken the trouble to read attentively some of the writings and addresses of the most prominent of the modernists. And one of the things that chiefly impressed me was his deep and oft-expressed concern for the tens of thousands of young men and women who enter life every year as graduates of our numerous colleges, who are in danger of "losing their faith," and of forsaking the churches altogether, if asked to believe statements of the Bible that are contrary to what they have been taught in their textbooks and class-rooms. And he takes little pains to disguise the fact that his remedy is first to strip the Bible of all claim to Divine inspiration and authority, and then to eliminate from it all that is repugnant to modern men in general, and to college graduates in particular. And the plan is eminently successful; for it has been remarked that this typical modernist not only gains and holds the favor of the most influential persons, but also attracts the young people in great numbers.

It is most true that a faithful preaching of the gospel of Christ will repel those who are unwilling to come to Him as needy sinners for salvation, and to yield to Him as "Lord of all"; and that is precisely what the popular modernist means, though he does not express it that way. The way he expresses it is, that if the gospel of Christ be preached as it is in the Bible, and if the doctrine of Christ be taught as it is in the Bible, and as the unchanging Word of the living God, then multitudes of the most intellectual and cultured of the people will "lose their faith," and forsake the churches altogether. And, failing to realize that faith is not a natural endowment, and that a man cannot "lose" what he does not possess, the modernist would prevent the calamity he fears by devitalizing the Bible; by eliminating the Divine Christ, the virgin-born Christ, the miracle-working Christ, the cru-

fied, the risen, the glorified Christ, the One nd only Author and Finisher of faith, and aus he would make it impossible for men to obtain that *saving* faith, apart from which there is no forgiveness of sins, or deliverance from the wrath to come.—*P.M.*

Dr. Keyser and his Busy Life

SOME people work eight hours a day, and five and a half days a week, and call it a week's work. Some people work from fifteen to eighteen hours a day, and seven days a week, and call it a week's work. Perhaps no ne should work more than forty-four hours week but in that case some of us would never atch up with our work!

We have seen dynamos work eighteen hours day, seven days in a week, and with proper ttention run smoothly for years. Eventually ney wear out. We have seen dynamos work ttle and rust out. Dr. Keyser seems like he ad the energy of a dynamo that will never ust out. He is one of the professors at lamma Theological School, teaching Systemtic Theology, and one of the editors of BIBLE CHAMPION, which might be considered plenty. ut the demand for his services on the platorm and in the pulpit is so great that he selom finds Sunday a day of rest and quiet, mong his own.

It was interesting to observe how Dr. Keyer spent his vacation period last summer, lecuring and preaching, or traveling to another ppointment. Today we would receive a letr written at Chicago. The next one, sevral days later, was written somewhere in orth Carolina, or in some one of the many ther states in which he did service!

But what is more surprising is that he still nds time to write one book after another. ou will find a list of his books in our adversing department. All of them are good sellrs. He now writes us he has just sent to the lacmillan Company, New York, for publicaon, his longest book manuscript.

The latest of his publications is his volume titled *The Doctrines of Modernism*, 101 ges, selling for 40 cents, published by the ible Institute Colportage Association, 826 orth LaSalle Street, Chicago, Ills. It is a od seller, and it is enthusiastically endorsed the press.

The *Southern Methodist*, one of our valued changes, has this to say for it: "The fact at this publication comes from the pen of is brilliant Lutheran scholar, than whom ere is no abler defendant of the Christian faith in America, is a guarantee that it is well worth a careful reading. We take pleasure in recommending it to those Church Leaders who claim they do not know what Modernism is."

Here is one selected from a foreign paper—*The Free Presbyterian*, published in Scotland: "Dr. Keyser has done excellent work in issuing this booklet to the public. It contains four papers: 'A Modernist's view of the Bible (Harry E. Fosdick); A Translation of the Old Testament (James Moffat); The Faith of Modernism (Shailer Matthews); and Modernism and Evangelical Christianity;' in which he exposes the betrayal of Modernist writers of the faith once delivered to the saints.

"Dr. Keyser is a loyal believer in the Bible as the Word of God, and his criticisms are those of a well-equipped theologian and learned scholar. His method is to treat his opponent with fairness, but this does not make his criticism any the less trenchant and telling when he attacks their positions.

"The paper on Dr. Moffatt's new translation of the Old Testament is a thorough piece of work, and we purpose giving in a future issue extracts of it, so that our readers may know what a dishonor has been done to the Old Testament Scriptures by this greatly belauded so-called translation."

This volume is well printed and neatly bound in paper covers and the price has been placed low so that almost every one can afford to get it. It may be ordered from the publishers or from BIBLE CHAMPION, by enclosing 40 cents.

Dr. Keyser may not thank us for what we say here without first asking his permission. Respecting his modesty, we concluded to say it and ask his permission afterward! We hope he will not love us less for presuming on his good nature!—*F.J.B.*

* * *

The seating capacity of some of the world's largest churches are: St. Peter's, Rome, 54,000; cathedral, Seville, 40,000; Duomo cathedral, Milan, 37,000; St. Paul's, Rome, 25,000; St. Sophia, Constantinople, 23,000; Notre Dame, Paris, 21,000.

Vulgarized Translation of the Bible

READERS of the Bible should use great care in the selection of their version or translation of the Bible in these days, when there is such a fad for vulgar translation. The Moffat and Goodspeed translations are examples. Dr. Moffat's New Testament translation has some good things in it, but at times it descends to the language of the street. The Philistines' message to Israel, is translated in King James' Version as follows, "Tarry until we come unto you." Dr. Moffat makes them say: "Stand where you are until we get at you." The King James' Version says, "David dwelt in the fort and called it the city of David." Dr. Moffat translates it, "David took up his residence in the stronghold and called it Davidsburg." This vulgarizing of modern translators reveals their attitude toward the Scriptures. They begin with a low secular conception of the Scriptures. They consider them as only human records of human experience, mere traditional literature. They therefore consider themselves free to write into their translations any conception or idea which they think will popularize and reduce to common familiarity. The Scripture are always treated by Jesus Christ as the ver Word of God, which cannot be broken, an all his quotations from them are made wit reverence. The standard versions, both ar cient and modern, maintain the same reve ence. While the Scriptures contain many cu and decisive utterances, they are always clea and reverential, and free from all frivolit and trifling.

The King James Version excels all othe in its simplicity, dignity and superb English It never descends to the vulgar. The mo modern and individual versions show a dete mined purpose to treat the Scriptures as com monplace, subject to the whims of peculiar in dividual minds. The versions to which w have referred have a strong tendency to pro duce in the minds of those who read the constantly a strong habit of irreverence an the commonplace. Once this spirit possesse the mind, interest in the Scriptures will b greatly abated. For this reason, these vulga izing translations should be in every wa discouraged.—*D.S.K.*

Evolution

EVOLUTION is before the civilized world today as few subjects have ever been permitted to be before. Its advocates are very dogmatic and declare all who refuse to accept their conclusions are ignorant and incomplete. But evolution is not a science, nor a fixed or determined fact. It is a theory or guess which presumes to account for the origin of things and how things came to be. It is not a new thing. Aristotle taught it, but it never had so wide a following as it has today. In earlier ages, the origin of things and their becoming was explained by emanation in a sense of descending æons. First came the seraphims, then the angels and lower orders, then man, then animals, vegetation, physical energy, and last and lowest, matter. This was the theory held and defended. It passed away and has no followers. The evolutionary theory, unless it can establish itself as a fact, must pass away. Formerly little interest was taken in it. But by the persistence of its advocates, it has come into wide notice. One of its greatest manifest weaknesses is the bold, loud dogmatism of its advocates, who talk without proof. Science deals with facts which are either self-evident or capable of demo stration, and evolution is neither.

The chief evil of evolution is its atheist tendencies. The real evolution is materialisti making matter and its potency eternal. Man who hold to the theory have endeavored t place God back of the theory, but witho proof. This is called theistic evolution. Agai evolution belittles the individual. Accordin to this theory, the individual comes into bein contributes to the advancement of the grou then passes into nothingness forever. Evol tion contradicts the Bible when it says: "I the beginning God created the heavens an the earth," and then declares that matter, c ergy, life and its species and intelligent ma were each an immediate creation. There is change of form or variation within each these limits, but these changes never exce the limits. It is this anti-theistic, anti-Scri tural character of evolution which makes dangerous to the spiritual, moral or physic welfare of man and a dishonor to God. It this influence being more or less manifest the life of our times which has awakened t people and developed a growing antagonis to the theory and the teaching of it.—*D.S.*

Unbelief and Evolution

IF it is true that some men profess to be both evolutionists and Christian believers, it is just as true that unbelief and evolution almost always go together. An infidel sheet sometimes comes to our desk. Its writers all accept evolution, and always place it in direct opposition to the Bible.

Enamored with this theory, the evolutionist frequently displays a bad temper against his opponents and at the same time exposes his hostile attitude toward the Bible. Here is a case in point. Dr. C. B. Davenport is the director of the department of genetics in the Carnegie Institution of Washington, D. C. In an article entitled "New Types of Life," printed in *The Scientific Monthly*, he goes into battle in this temper:

"The fundamentalist complains that his faith and that of his children is being shaken by the discoveries and conclusions of the biologist. This faith is based on the teaching, directly or indirectly, of the clergy, whose statements the fundamentalist accepts as truth. The biologist has a faith also which is very precious to him, and that faith is based on observation of nature and of the experimental study of nature's phenomena, and for him the answers that nature gives to his questions are more significant than the assertions of the clergy."

Suppose we put these statements under the microscope. The fundamentalist says his faith is being shaken by the "discoveries" of the biologists, says Dr. Davenport. This is another case of begging the question at issue. It is not the "discoveries" of the biologists to which the evangelical Christian objects; it is their speculations and their inferences, which he believes to be unwarranted. Has the biologist "discovered" that life arises from non-life? He certainly has not. Has the biologist ever "discovered" the non-sentient evolving into the sentient or the non-personal evolving into the personal or the unconscious evolving into the conscious? Never. These are only speculative inferences. But they have never been discovered and proven.

Our advocate of evolution seems to have a "pick" at "the clergy." He says that the faith of Christians is "based on the teaching, directly or indirectly, of the clergy." He thinks nature answers the biologist better than the clergy do. Now the "clergy," especially the evangelical portion of it, go directly to the Bible for their doctrines. Why did not Dr. Davenport speak right out frankly, and say that he, as a biologist, does not accept the teaching of the Bible. Instead of that, he tried to disguise his real animus by putting the blame on "the clergy." The fundamentalists as a rule, whether laymen or ministers, do not first of all accept the teaching of "the clergy," but the teaching of the Bible, and then the clergy's teaching only if it agrees with the Bible. So here Dr. Davenport's hostility goes back to the Bible, whose doctrines he evidently does not regard very highly.

But the true Christian knows that he was saved from sin and received his assurance of truth, pardon and salvation through the Bible, not through physical science or the speculations of the evolutionists. He knows by his own experience that the Bible is a book of truth, but he is not at all sure that evolution has been established as a scientific fact.

Continuing, our evolutionist says: "Fundamentalists accept what they have been told about the accuracy of description of the origin of the universe given in the Scriptures."

Wrong again! The language is so constructed as to discredit the intelligence of fundamentalists. They "accept what they have been told," etc. Not so! As a rule, evangelical Christians are diligent Bible students, and know for themselves just what it teaches. The Bible occupies a prominent place in their homes. They find it in their rooms in the best hotels. They are either teachers or pupils in the Sunday school. Many of them occupy eminent positions in Bible schools, Christian colleges and orthodox theological seminaries. They do not need, therefore, to be "told" what the Bible teaches. Why do the militant evolutionists so seldom get things right? How many hours a week does Dr. Davenport spend in the study of the Bible?

Besides, who has been doing the "telling" of which Dr. Davenport complains? Our reply is, Some of the ripest scholars of the day. They have studied the Bible critically for many years. They have delved into the Semitic and Greek languages. They have studied archeology and cognate sciences. They have taken high academic degrees in some of the foremost universities of this land and other countries. They have kept pace with the researches and output of the physical sciences. Thus, if any persons ought to be competent to tell people who are not so well informed what the meaning of the Holy Scripture is, it is these men. For an evolutionist to call in

question either their ability or their sincerity is utterly gratuitous and extremely ungracious.

So far as regards the "accuracy" of the Biblical account of the origin of the universe, we do not see why such a description as that of Genesis should have been given if it is not true, or at least was not meant to be true. It is a most wonderful narrative. No pagan conception ever rose to the high doctrine of pure creation. But here is a narrative that bears all the marks of sober history and of profound insight into the nature of things. Think of a writer back there before the time of Moses being able to write the profound sentence, "In the beginning God created the heavens and the earth," and to put it in such simple phrase. Imagine a man of that age being able by his own invention to write Gen. 1:27: "And God created man in His own image." Compare the Babylonian account with the Genesiacal narrative, and see how the former is steeped in mythology and polytheism. We are inclined to think that the critic who questions the accuracy of the Biblical narrative has not examined it carefully nor weighed its profound import.

The toplofty style of the evolutionist with whom we are dealing is worth noting: "The biologist will accept the authority of no man, not even the man who presumes to state that the description of the origin of the world in the Bible is the 'Word of God.' The biologist has his own idea of what is the word of God. He believes it to be the testimony of nature. This testimony has to be wrung, as it were, out of nature, but in this way evidence can be secured and has been secured that is incontrovertible."

In the first place, these statements plainly spell outright infidelity. They imply that the writer will not accept the testimony of the Bible, but only the testimony of nature. He needs no Bible to tell *him* anything; *he* is wise enough to find out for himself. In the second place, the true Biblical believer does not speak on his own authority, but solely on the authority of the Bible. He does not want to give the world his own "interpretation" of the Bible, but what the Bible teaches clearly and directly. In the third place, if the testimony of nature is so sure and explicit, we need no Bible at all. This is the logical conclusion from Dr. Davenport's statements. More than that, if nature speaks so clearly as to make the evidence for evolution "incontrovertible," there ought to be no differences of opinion among the scientists who study nature. All of them ought to be able to see written large on the face of nature the truth of the evolution theory. But many keen observers of nature see fixity of species much more plainly than transformation of species. Many nature students see life coming only from antecedent life, and find no proof of abiogenesis.

We regret to know that the theory of evolution has converted Dr. Davenport into infidelity regarding the Bible. If he ever was a believer, the change in his convictions is not a good one. Nor can we see how any one who has ever had a *real experience* through the Holy Spirit of the truth of the Bible, can turn against its teaching. Our own experience has been very different. A Biblically begotten experience will never turn and rend the Bible to pieces.—*L.S.K.*

Notes and Comments

TO the Christian soul it is refreshing to dip into the Psalter anywhere. There is always something uplifting to be found there. One reads the following with rare comfort and delight: "From the rising of the sun unto the going down of the same, the Lord's name is to be praised. The Lord is high above all nations, and His glory above the heavens. Who is like unto the Lord our God who dwelleth on high; who humbleth Himself to behold the things that are in heaven and in the earth? He raiseth up the poor out of the dust, and lifteth the needy out the dunghill." Here is taught both the transcendance and the immanence of God. Neither is emphasized to the detriment of the other. That is the true and all-sided view.

The truths of the Bible are not like the will-o'-the-wisp, flitting uncertainly to and fro for a little while and then vanishing. It is heartening to read about this steadfastness in the 111th Psalm: "The works of His hand are verity and judgment, and all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Thank God that truth is eternal. Men's conceptions of truth may change, but the truth abides from generation to generation.

"It is a good thing for me that I have been afflicted, that I might learn thy statutes." So says the Psalmist (Ps. 119:71). That does often occur. When affliction comes upon us we turn to the Bible and find in it many things that we did not previously know were

there. And frequently, too, the new treasures we find in this way are the most precious in our experience. The same Psalm—the 119th, verse 67—says: "Before I was afflicted I went astray: but now have I kept thy Word."

Some time ago Collier's *National Weekly* published an article by Major Leonard Darwin, a son of Charles Darwin. The article was headed by the dignified (?) title, "You Can't Make a Silk Purse Out of a Sow's Ear." Of course, Major Darwin has something, though not much, to say on the side of evolution. His theme is heredity. He holds that heredity accounts for everything in human life. The individual is wholly and solely the product of hereditary forces. Darwin believes you can't help being what you are. If you should want to make anything worth while out of yourself, you go back to your sires, dead long ago, and reform them. What is to be said about such a philosophy? It means that the individual is relieved of all responsibility. What would become of the world if such deterministic principles should prevail everywhere? Why, every wrong-doer, every criminal, every debauchee, would declare that he couldn't help his sins, because he was the victim of heredity. The reader can see what this dogma of evolution leads to—the crassest materialism and determinism. No wonder Christian people are aroused.

The daily papers told us the other day that, in the University of Ohio, the State pays ten dollars for the education of each student over against one dollar that he pays for himself. That is, the tax-paying citizens pay ten times as much to educate a young man or woman as the student himself or herself pays. That being true, ought not the university to be very careful and scrupulous as to the kind of teaching given to the students? Ought not each teacher to feel keenly his responsibility to the taxpaying citizenship of the State? And yet one of the members of that faculty, only a short while ago, publicly advocated out-and-out determinism, holding that men are not free moral agents; are not responsible for their behavior; that one cannot be a real scientist and believe in the freedom of the will. Are the good people of the State paying out their hard-earned money to support an institution that inculcates such pernicious, yes, such destructive, doctrine? Let us mull it over.

In the same university—the one named in the preceding paragraph—there are at least two evolutionists in the faculty who have been pouring all kinds of contempt on people who do not accept their theories. One of them came out with a brochure a year or two ago in which he likened certain people, who are opposed to his evolution theory, to *mules*, which, when they kick you, you must "consider the source." We are wondering whether the common people who must foot the bills of the State university ought not to have something to say in regard to the kind of teaching their sons and daughters are receiving. Our idea of education is to make good, helpful, patriotic citizens, not upstarts and parvenues who will turn upon their patrons and cover them with scorn.

Here is something choice and suggestive from one of our contemporaries: "The evolutionist, when confronted with the objection that a beast ancestry for man is a degrading thought, replies that at least we came from savages, uncouth and fierce. But the analogy is faulty, for a beast can never be anything higher than a beast; but a savage can be changed into a refined Christian man. On the left is Pauliasi Bunoa, who was once a cannibal. He is now a minister of the gospel." The picture of this man is given. He bears no resemblance to a monkey or a baboon, but looks like a refined Christian gentleman. Think it over, good people!

Let us use logic. If theistic evolution is true, God must identify Himself with natural forces and process, and thereby lose His transcendence. But that would not be "theistic evolution," after all, but pantheistic evolution. Theism is the science which vindicates the existence of a personal God who is both transcendent and immanent. Thus the phrase "theistic evolution" is a contradiction of terms and of thought.

Sometimes it is said by men who are very jealous of physical science that, if all men would believe that God created the original germ-plasm of each species of plants and animals, it would simply cut the Gordian knot for biological science, and cause men to cease their investigations. We think no such danger exists. In that case our scientists might spend their time in investigating each kind of germ-cell to discover in what the distinction of each consists and what are the points of differentiation. Would it not be a thrilling discovery if some day a biologist should really find how God made one germ-cell to differ from another, so that each reproduces its own kind and not another kind? There must be

such a differentiation away back in the germplasm of each species or it would not today bring forth offspring true to form. But biologists have not thus far been able to find what makes these wonderful distinctions. They are still infra-microscopical. No; to make God the Creator would not throw the scientists out of a job. It would only change the method and spirit of their researches. It would prove more fruitful of moral and spiritual results, too, than this everlasting search for the missing link between men and brutes.

We are surprised at our friend, Dr. Louis Matthews Sweet. He has just issued a book entitled, "To Christ Through Evolution." In Chapter II he expands on the difficulty of defining evolution. He speaks about the many "dissidents" even among the advocates themselves (p. 35). He says that there is "a *shivaree* of discordant views." He talks about "the Protean slipperiness of the whole conception" (p. 34). Yet he has, we regret to say, become an ardent exponent of evolution. Is this consistent? If the term evolution is so vague and eel-like a term, how can any man believe in it? Can one believe in a thing if he does not know what it is? At all events, he ought not to grow dogmatic on the subject.

We cannot agree, however, that evolution is so elusive a theory. It has been and can be quite accurately defined. If some people use it in a loose and elastic sense, it is simply because they have not investigated it enough to learn what it really is. It is not the growth of a seed into a plant or of an egg into a chick. That is ordinary growth or development according to well-known laws, observed in millions of concrete instances. The theory of evolution is vastly different. Here is a good definition of evolution quoted by Dr. Sweet from Professor Albert Galloway Keller, of Yale University: "The essence of evolution is the development of form out of form, in a connected series, with a survival of the fitter forms in adjustment to environment." Of course, some objection might be raised against the phrase, "in adjustment to environment," because it goes too far in trying to explain the method of evolution, on which point the protagonists of evolution are an army of "dissidents." But the theory of evolution is simply this, that the lowest forms of life, coming into existence somehow or other, have developed by means of resident forces into all the various higher forms. That is the whole theory. It is the same as transformism—the transmutation of species—with man as the result and climax of the process. The big item in evolution is that man has been evolved from a primate animal—that is, an animal stock. Evolution is not hard to define. Just run down your geneological tree till you find the amœba as your great-great-grandparent, and you have it.

Here is Professor Vines' definition in the Encyclopedia Brittannica: "Evolution means the gradual development of highly organized forms from lowly organized forms . . . of forms possessing a variety of organs from forms possessing but few." Here again we have transformism pure and simple. Dr. Conklin says: "Its aim (that of evolution) is nothing less than a mechanistic explanation of the origin, development and present status of the entire world of life." A little before this Dr. Conklin says: "The general theory of organic evolution undertakes to explain by natural processes the origin of the existing world of living things." Yes, that is what the theory is, plain as a primer. No need of confusion whatever.

Whatever will the peddlers of evolution think of this kind of controversy, which we copy from the People's *Christian Bulletin*: "We cannot ignore the imaginary 'Dawn Man.' He is almost as important as Pithecanthropus Erectus and the other reconstructed pug-uglies of the missing link brigade. . . Take a peek at his picture above (his picture appears at the top of the page). This is another of man's ancestors who left no descendants! How could he? He was the only one of his kind, and there was no lady Piltdown. If there was a mamma in the Piltdown bungalow or Jocko Dugout apartment, nobody ever knew anything about her—and old Piltie himself is discreetly silent. He doesn't look like a heart-breaker, or one that a perfectly respectable 'Dawn' lady would care to have for a husband." Now! now! Pastor Franke! Don't you think you are treating the old swashbuckler a little roughly?

A friend sends us a couple of New York papers with news, and sad enough, too. Dr. A. Wakefield Slaten has succeeded Charles Francis Potter as pastor of the West Side Unitarian Church, New York. He is even more ultra than was his predecessor. He declares that Christianity is near its end. "We are sitting at the deathbed of Christianity," he says. ". . . Something will take its place. That something will be something better, we have every reason to believe." But he fails to say

what it will be—except that it will be a matter of "religion's future evolution." Another apostate from the faith made by this crude animal theory of man's genesis. Dr. Slaten was once a Baptist, is a graduate of William Jewell College (Baptist), and was dismissed from his professorship in his alma mater for teaching heresy. He has now drifted into the Unitarian fold. How long will the Unitarians tolerate a man who believes and preaches that Christianity is "in its last stages"?

We are not in love with some of the principles and methods of the Federal Council of Churches. To our way of thinking, it meddles too much with civic affairs, and comes very near making a combination of Church and State, with the former dominant. Besides, it is honeycombed with liberalism. Some of its most ardent propagandists are pronounced Modernists, who never receive one word of rebuke from the executives of the movement. Recently in one of its pronouncements it took a critical attitude toward prohibition, bringing upon itself much deserved rebuke. In these times, when Christian citizens have brought about the prohibition of the saloon and the liquor traffic, it ill becomes a self-appointed body of representatives of the Christian churches to take a dubious attitude toward that great reform. The Federal Council has now appointed a committee to look into the issues raised by their document. No such committee should be needed. The Council should have never taken anything but a firm position that could not be questioned.

Here is another specimen of consistency. In 1923, when the General Assembly of the Northern Presbyterian Church declared that Dr. Fosdick "ought not" to preach in a Presbyterian pulpit on account of his un-Presbyterian teaching, Dr. Henry Sloan Coffin (a conspicuous Modernist) said: "If any action is taken to remove Dr. Fosdick from the pulpit on account of his interpretation of the Christian gospel, I cannot honestly be allowed to remain, for I share fully his point of view." Dr. Fosdick has been removed, as was meet and proper. Dr. Coffin, however, still remains in the Presbyterian Church and still occupies a Presbyterian pulpit, although, judged by his own words, he is not honestly a Presbyterian minister. Does the jewel of consistency sparkle in the crown of the Modernist?

And here is *ditto*. The New York Presbytery is reported to have "gone on a strike!" They were commanded by the General Assembly to ordain only men who were sound in the faith, who accepted ecumenical Christianity and the teaching of the Presbyterian standards. Instead of heeding and obeying, they have decided to refuse to ordain anybody at all, whether the applicant is orthodox or heretical. What great business! It is the act of the little girl who, if she cannot have her own way, refuses to play at all, but picks up her dishes and goes home pouting, thinking how much she is "spiting" her erstwhile playmates. This obstreperous presbytery may claim at the next meeting of the General Assembly that they have technically obeyed orders, but, if we mistake not, the Assembly will see through their disguise, and will decide that they have violated the spirit and intent of the requirement laid upon them.

Note, please, what Jesus said (Matt. 19:4): "Have ye not read that He who made them *from the beginning* made them male and female?" This can refer only to Gen. 1:27, which says that God created man and woman in His own image. On this passage, coupled with Gen. 2:24, our Lord says that God established monogamous marriage — the marriage of one man and one woman. Observe carefully that Christ said "from the beginning" God made our first parents male and female. So here, according to our Lord's teaching, was the *beginning* of the human family. The race was made male and female from the beginning. Then, according to Christ, the human family did not have its beginning away back with the amœba and the protozoan of the ocean slime. Christ endorsed the Genesis account of the origin of man. But suppose that Genesis is only a myth or allegory and cannot be accepted literally; then what shall we do with Christ?

One of our problems has just been solved in a beautiful way. For a good many years we have wondered why Christ mixed His figures in His parable of the Good Shepherd. At one place He calls Himself the shepherd and at another the door. A recent book explains it beautifully. It says: "A traveler in Palestine once had a conversation with a shepherd at work near a sheepfold, who showed him the various features of the fold. Thereupon the traveler remarked: 'You say, here is the sheepfold, there are the sheep, and this is the doorway; but where is the door?' 'The door?' asked the shepherd. 'I am the door. I lie across the entrance at night. No sheep can pass out, no wolf can come in, except over my body.'" Beautiful, is it not? Christ did not

mix His figures, after all. He is both the Shepherd and the Door.

Why do we need the Gospel according to St. John? A recent writer for this periodical discussed that question. Here is something in addition. Luther said: "If a tyrant succeeded in destroying the Holy Scriptures, and only a single copy of the Epistle to the Romans and of the Gospel of St. John escaped, Christianity would be saved." Godet, commenting on this saying of Luther, says: "Luther spoke truly; for the Fourth Gospel presents the object of the Christian's faith in its most perfect splendor, and the Epistle to the Roman describes the way of faith which leads to this object with incomparable clearness." This is very different testimony from that of certain radical critics who want to get rid of the witness of John and Paul.

This is the way the New York *World's* reviewer speaks of J. Arthur Thompson's recent book, "Science and Religion": "A book . . . of one who has quite definitely made up his mind that the 'conflict' between science and religion is chiefly a conflict of stiff-necked devotees, whose only common ground is a determination that, if there is to be any concession, it must come from the other side." Is not that a kind and gentle way to put it? The said reviewer is indulging, we fear, in the kind of "judging" that Jesus rebuked in His Sermon on the Mount (Matt. 7:1,2). We have read J. Arthur Thompson's book through and through, and are prepared to say that its "religion" is not the Christian religion at all, but a form of religion first made to agree with evolution, and so, of course, there can be no "conflict" between such a religion and evolution. This we know to be the case, and we do not belong to the "stiff-necked" crowd.

The evolutionists, who at the same time want to be called Christian, declare that God initiated and carried through the evolutionary movement. Yet they desire, at least in a measure, to hold to the Bible and its revealed system of truth and salvation. According to evolution, after God had evolved some of the primates into human beings, He first led them to adopt fetishism and animism as their religion; then He developed them into polytheism, and so on up to monotheism. But let us note: in the Bible God rebukes idolatry of every kind. He never for a moment condones it. He never indicates that He had brought the human family up through these pagan religions. They are everywhere treated as if they were wicked departures from the true God. Paul says that idolatry is the result of people's unwillingness to retain God in their consciousness and lives, and that they "changed the truth of God into a lie, and worshipped and served the creature more than the Creator" (Rom. 1:25). How inconsistent it would be for God to condemn idolatry as a heinous sin if He caused the first men to be idolaters. Thus the Bible and evolution cannot be brought into accord.

How does Christian faith bring the reality of things hoped for to the soul? It is very simple. One may hope that Christ is the way, the truth, the life, but may not be sure. When, however, he comes to Christ and accepts him by faith, he received the witness within his soul that Christ is all He claims to be. The thing only hoped for has now become a blessed reality through faith.

How does Christian faith afford evidence or proof of things not seen? This, too, is very simple. We cannot see God, and therefore we may doubt that He exists; but when we accept Christ by faith, He sends the Holy Spirit into our hearts to "bear witness with our spirits that we are the children of God." Thus we have the inner assurance, not only that God is, but also that He is our loving heavenly Father. In this way Heb. 11:1 is experientially verified—and that is scientific proof.

A very impressive verse of Scripture is 1 Cor. 10:11: "Now all these things happened unto them for types, and they are written for our admonition," etc. Of what things was the apostle writing? Of the events of the Exodus of the children of Israel from Egypt and their subsequent journeyings in the wilderness. An impressive speaker recently called attention to the fact that "all these things *happened*." The apostle emphasizes their historicity. According to his statement, they were not myths or folklore or something foisted as a "pious fraud" on King Josiah and his people. No! no! They were actual and factual occurrences, vouched for by an inspired apostle. Or was Paul not divinely inspired? Let the modernistic critics answer, and let them be frank. But if Paul was divinely moved and guided, the historical character of the narratives in the book of Exodus is established, and no further debate is necessary.

Yes, history is a good teacher—a much better teacher than fiction. No one would be so crude as to deny that good stories have their value, not only to furnish interest and relaxation to the mind, but also to emphasize moral

lessons, if the stories are of the right sort. But fiction is not so instructive and fruitful of solid results as is history. The writer of fiction idealizes, colors up characters and situations with his imagination, and manipulates events to suit his purpose. And the reader, knowing this, fails to be so deeply impressed. He is apt to think that the writing is "only a story." With factual matters it is different. If the history of the race is truly depicted from the creation to the flood, from the flood through the lives of the patriarchs, and then through Israel's whole career, we know that God created the universe, cares for it, hates and punishes sin, and will reward his believing and obedient people.

Gentlemen of the evolutionary school, we want to have a kindly word with you. The main point is not to try to cipher out *how* species originated, or *how* transformism may have taken place—not at all! What we want is a number of clear-cut cases where such transmutation has really taken place. It is empirical demonstration that is wanted, not swivel-chair speculation. Try to find an instance where a amœba actually evolved into a multi-cellular organism; or an angle-worm developed into a worm with legs and segments; or a fish was changed into an amphibian; or an invertebrate was transmuted into a vertebrate; or (to abridge the series) a primate became a rational human being. Yes, go in search of actual instances, and save us our valuable time in having to follow your winding speculations as to *how* such transformations *might* have taken place.

Do you know that we feel no great interest in the problem of the *how* of evolution? But we are keenly interested in actual instances of its occurrence. We do not understand the *how* of gravitation; but we constantly see examples of its action. Just now we hold out our pencil and let go of it, and at once it drops to the floor, drawn down by the attraction of gravitation. But we do not know the *how*. We do not understand how a fertilized egg develops into a chick, but we see eggs developing in that way in multiplied instances. Do you catch on? Should you reply that it is absurd to ask for actual cases of transformism, we rejoin, Why is it absurd? If evolution is the controlling law of nature, there ought to be abundant proof of it on every hand. Why not? There are multiplied cases of fixity of species. If evolution is true and its law dominant, there ought to be more proofs of transformation than of fixism. Why not? Will some one rise and explain? If no one does, we shall have to conclude that evolution is insolvent.

"Ontogeny repeats, and therefore proves, phylogeny." So says the evolutionist. Of course, to explain, this refers to the famous recapitulation theory—that is, that the human embryo clambers up its own geneological tree. But the trouble is, there are as many missing links in ontogeny as there are in phylogeny. Not near all the various forms of living organisms appear in the development of the human foetus. These missing links in both cases are supplied by the speculative scientist's fertile imagination. That there should be some resemblance between human and animal embryos in the course of their fœtal development is perfectly natural, for in the egg state they cannot be distinguished even by microscopical tests. Moreover, all such homologies can be rationally explained on the basis of the unity of the Creator's plan. Why not?

Much is made by the evolutionists of the appearance of a fissure in the human embryo that has the appearance of a fish's gill. But wait! This fissure does not develop into a gill, or a part of the lungs of the human child, but is closed up and becomes the aorta, the well-known artery running to the heart. The fissure therefore appears before this vessel has grown entirely around into a cylindrical form. Its resemblance to a fish's gill is, therefore, merely incidental. It points to no genetic relationship.

We hail with delight the founding of the University of China at Chen Ju (near Shanghai), China. Its doctrinal basis and purpose are of the kind to win our confidence and commendation. Note what was said in the advertising department of this journal for August, September and October, next to the last cover page, regarding this praiseworthy institution. It stands for the Fundamentals of the Christian faith, and will allow no denaturing of it in any way. The secretary, Rev. Charles W. Rankin, has returned to China, and is now at work in the field. On September 12th he mailed the publisher of the BIBLE CHAMPION a cordial letter, thanking him for the notice of the school, and giving some particulars regarding it. A Bible school, the first department of the university, has been opened. A few sentences from the letter will be of interest to our readers, we feel sure. "For the present," it says, "a building adequate for our needs this year has been rented here in

Chen Ju. Our course of study will be in English, with Greek and Hebrew, and leads to the Th.B. degree at the end of three years of successful work. China needs a great orthodox Bible school, and needs it *now,* to meet the flood of Modernism sweeping over the land, much of it coming from supposedly Christian missions. In a modest way we have started an orthodox school. May the Lord quickly raise up friends of means to make it great, if it be His holy will." A school for poor children in the neighborhood has been established, and is conducted by the students of the Bible school. Here is displayed the true spirit of evangelical Christianity, which is always evangelistic and educational.

As a Layman Sees It

MODERNISM, as all its aliases, is reaping its reward. At the finish of their operation on the Old and New Testaments, the vitals have all been removed and neither the Old or New Testament is recognizable. What a sane mind should be able to forsee is now happening.

It is not the fault of Lenine God was not buried instead of Lenine! God's remnants are now bestirring themselves and under the ministry of the Moravians converts by the hundreds are leaving the old order of things and organizing congregations loyal to the Bible.

Germany is throwing rational teachings into the discard. Evangelical churches are firm and growing and their seminaries are filled while those of the rationalists are empty.

One wonders at the religious life of England. Think of Scotland's sturdy host at this late day drifting to rationalism, and Presbyterian ministers boasting they have passed beyond a faith in the infallible Bible!

But one of those canny Scotchmen rises to tell us what he read in his paper concerning America—all the higher-ups turning Modernists! Well, we frankly admit some of 'em lost their compass and are making a lot of noise. They are just a bit naughty and presently they'll get theirs!

Price of paper and ink increased one hundred per cent since 1914. Why do these good-meaning men waste so much of it writing books explaining just how man came into being when three words tell the truth—God made man! Gen. 2:7.

Unitarians are saying that the present number of their churches is seventy less than it was in 1914. This old body has never numbered as many as one hundred thousand members in America. At the same time they are claiming that they are making great inroads through Modernism in evangelical churches. Unitarianism is without Christian passion and the appeal to join a highly social club has fallen flat. But the basal principle of Unitarianism—that is the rejection of the redemptive Christ as the very God—has found ready acceptance among the intellectually proud and the luxury-loving prosperous membership of many Christian churches. The danger from this is many times greater than from organized Unitarianism.

A news despatch reports a mass movement of 30,000 new adherents to the Methodist Church among the inhabitants of the French Ivory Coast, in West Africa, through the preaching of a Liberian named Harris.

This is sympathetic. A promising student of Union Theological Seminary committed suicide. In his New Testament, on the margin, at John 11:25, he had written his farewell message—"Tell Prof. H— that this is not all bunk." Interrogated, this reply was made by one of his fellow students: "Well, they souse us with the destructive ideas to such an extent at the beginning of our course, that it is not easy to keep one's balance." Another said: "In getting rid of old ideas, some of us find it very difficult to readjust ourselves satisfactorily to the new." Another: "In the light of my own experience in the course of post-graduate work in the seminary, I got my eyes opened to see whither I was drifting, and I forthwith changed my course. You would be amazed to learn how many men, by the time they get through, come to the conclusion that they really have no Gospel to preach, and hence take up avocations other than the ministry." Sympathetic, isn't it?

The Gideons have merged their organizations and have begun an undertaking to raise a fund of $50,000.00 a year to extend their work of placing Bibles in hotel rooms.

Of course you read, some time ago, that Prof. Raymond Dart, of Capetown University, South Africa, found the fossil skull of the "Boskop man." Great find, that was! Immediately scientists got busy with pencil and

tablet and began figuring. They found it must be millions of years old, and that it was another missing link! Great find, this! The size and shape proved it! As fate would have it, just lately a thirty-five-year-old man died and was dissected for anatomical study, in the medical department of the university, when it was found this man's skull was almost exactly the same size and shape as the "Boskop man" skull!

"Scholarship is agreed." In what do they *really* agree, and how long? Sir William Ramsay, England, says: "There is no class of literary production in our century in which there is so much enormous preponderance of error and bad judgment as in that of historical criticism."

Down in Louisville, Ky., someone is going to do things! We like to see things done and are going to keep an eye on Louisville, for this thing this man, and an advisory committee selected from the several denominations represented in the city, are going to do may mean much for the city. What it will mean is determined by the number of converts made. "Twenty of the leading ministers of our country are to be invited to visit the city, one each week for 20 weeks," they say. Wish they had announced they'd invite *the* twenty leading ministers—just to learn who they are.

But here is a sentence in the announcement that makes us sit up and take notice! They say: "We are not interested in the controversial tempest now engaging so many churches." Right here we got an urge to guess at results; but then we read the very next sentence: "We are tremendously interested in lifting up to sinners Christ in such a way that all may be drawn to Him." That sounds good. We hope they have found 20 ministers who will be the means of the conversion of 20 times 20 persons each.

We know of a city that did just this very thing for some years, only on a smaller scale. The ministers called were real big 'uns. But not one among them started anything! What would have really helped this city would have been the calling of twenty men like Sunday, and others of his brand.

We wish our friends in Louisville would keep a tab on *conversions* and report to us.

Entirely too many perfectly good pencils, and clean white paper, is wasted by "scholars" trying to prove God did not make the things he made.

The approaching Sesquicentennial International Exposition at Philadelphia, which opens in June, hopes to have a distinct exhibit that will prove of international worth and interest. The temple of Solomon may be restored in its precise measurements with those marks of grandeur which made that temple rank with the memorable architectural monuments of the world. For many years the architect, John Wesley Kelchner, dreamed this great dream, as he read page by page of holy writ, in which is recorded in most harmonious detail the various sections of that glorious structure on Mt. Moriah, which became a holy tradition to Christian, Mohammedan and Jew alike. After thirty long earnest years, Mr. Kelchner met the man of vision whose consecrated genius made possible the reproduction of the Temple. This will be the first authentic reproduction of this great place of worship, and his co-worker, Mr. Harvey Wiley Corbett, who is at Columbia University, as the head of the department of Architecture, will share in the honors which must come to the man whose reverence, faith, courage and undying hope seek to bring within the vision of Bible students this replica of the second temple.

The Supreme Court of New York refused to grant a charter to the American Association for the Advancement of Atheism whose avowed purpose, as declared in their purposes, was to abolish belief in God. One of the articles of incorporation declared the association's mission to be the conduct of "general propaganda against the church and the clergy."

The New Testament was copied in its entirety in long-hand by 9,000 Sunday school students of Cedar Rapids, Iowa, on Sunday, October 4. Blanks were distributed in all Protestant Sunday schools, and each student assigned his quota of verses. The manuscript Testament thus obtained was bound for permanent record. The object of the demonstration was to encourage study of the Bible.

Cramp's shipyard is now building the fastest passenger steamship ever built in this country, to ply between San Francisco and Honolulu in 1927. The Gideons will place a Bible in each of its 274 staterooms, and 300 more Bibles will be distributed in the quarters of officers and crew and in public rooms. This ship will also have 400 hymn books on board.

A determined effort is being made to rid a prominent Methodist Episcopal University of its anti-religious professors, one of their bishops co-operating! Good! More strength to their arm!

A liberal weekly accuses Fundamentalists of scrapping. But who doesn't know that the Fundamentalists have always been on the defensive. Who then started the scrap? Of course there would be no scrap if no one objected to any one of the many improved "assured results," Rationalists preach! Satan might, also, accuse the Faithful of scrapping!

This question was put to us: Do Modernists hold revivals? We suspect the questioner meant religious revivals. If that is what is meant we must admit we never saw one and don't know what one would look like. But we *do* know the Moody, Chapman, Sunday, Munhall sort of revivals! But none of these were or are Modernists.

THE ARENA

The Chief Crux in Psychology

A Defense of Dualism Over Against the Monistic Hypothesis

By Professor Parl L. Mellenbruch, Ph.D., Springfield, Ohio

[The author of this scholarly paper is Assistant Professor of Education in Wittenberg College (Lutheran), Springfield, Ohio. He secured his degree of Ph.D. from the University of Nebraska, and has specialized in Psychology and allied subjects for a number of years. He is also a good Bible student and well trained in theology. Thus we feel that he is qualified to write on the theme he discusses in this paper. While to some people it may seem a bit abstruse, we are sure it will repay any one who will give it a careful reading. It is gratifying to note that so many first-class psychologists now-a-days are declaring that dualism is the only adequate explanation of psychical phenomena and that no monistic theory has proven itself sufficient.]

THE crucial significance of the mind-body relation is no new discovery. Thinkers of various ages have made this relation the crux of their theories and practices.

The mind-body relation resolves itself fundamentally into either dualism or monism. Dualism *versus* monism resolves itself into supernaturalism *versus* naturalism; the doctrine of Creation and Redemption over against progressive naturalistic evolution.

Four principal explanations of possible relationship between mind and body may be stated, namely: (1) Mind and body may mutually influence each other; (2) body alone may be the causally effective agent, while mind is merely the result; (3) mind and body may flow on parallel lines, each causally efficient within its own limits and not affecting the other; (4) mind alone may be efficient and body merely the resultant of mind.

Interaction has been historically the outstanding theory. Primitive man founded his animism upon it. Socrates and Plato assumed it as a basis for their philosophy. Judaism accepted it. Christianity strengthened it. Human experience demands that "in sensation we seem to find a physical process operating upon our consciousness, and in volition we feel ourselves, as psychical beings, operating upon the physical world" (Pratt, "Matter and Spirit," p. 8).

With the coming of modern natural science, however, the mechanistic explanation has been applied in such a way as to reduce all activity, whether mental or physical, to mechanical and material principles. Materialistic psychology ignores the self. It is easy to permit a so-called scientific study of mental activity to "take the humanness out of humanity, the personality out of persons, the spirit out of the universe, and leave men mere mechanisms, automata, products (by-products) of natural forces" (Buckham, "Personality and Psychology," p. 23).

Two theories or hypotheses were formulated after the time of Descartes which added greatly to the popularity of materialism. These theories were the law of the Conservation of Energy and the Darwinian Doctrine of Evolution. "For if no energy can ever be created or destroyed, plainly mind cannot interfere with bodily processes; and since man is descended from the lower animals there is no reason why his actions should not be explicable by the same general laws" (Pratt, *Ibid*, p. 10). We must not forget that both of these doctrines must still be classed as theories. Neither has as yet by any means been proven.

Naturalism seeks to supplant interaction by

one of two theories, namely, Materialism or Parallelism. Materialism would reduce the mind-body relation to one of two theories. One of them is that consciousness is nothing but a form of brain activity. The other, as Professor Warren states it, is that "intelligence is a function, not of conscious 'intuition,' but of the connections between afferent and efferent nerve tracts." He continues: "It denotes an adjustment between the environmental situation and the responsive activity, and this is brought about either by inherited neural paths or by individually acquired connections. The motor impulse in every case presumably follows the path of least resistance. There is no need to assume a non-physical 'guiding' agent in order to explain why the nervous current follows certain paths rather than others."

By this view our thoughts are fixed by universal mechanical laws, and consciousness is only a result, not a cause. Resting his case primarily upon the localization of brain areas as to function, the materialist argues that consciousness is dependent upon and solely the result of brain action. However, here the materialist runs amuck, for how can he defend the law of the Conservation of Energy when he assumes that part of the energy in the brain is used to produce consciousness—something which is not physical? In addition, the materialist makes much of the evolution of human consciousness. Thus sensation, pleasure, pain, memory, judgment, etc., have an evolutionary effect upon themselves and upon the race. Here again the materialist meets embarrassment, for how can he reconcile this position with his primary assumption that consciousness has and can have no effect whatever upon behavior. In still another case the materialist is thrown into confusion through the logical conclusions or deductions of his theory. For, according to the materialist, the famous syllogism—

> "All men are mortal;
> Socrates is a man;
> Therefore, Socrates is mortal,"

arrives at the conclusion that "Socrates is mortal," not because of premise 'one' and premise 'two,' nor for any other logical or psychological reason, but solely because certain mechanical material processes in our own brains force thought into consciousness. Such a principle, assuming that conclusions cannot be reached through logic, destroys materialism, which claims to employ "logical conclusions," derived from certain "admitted" facts. With one breath the materialist asserts that his doctrine is logically demonstrable and at the same time that there is no such thing as logical demonstration.

Parallelism is a careful, artistic and conscious effort to avoid the supposed difficulties of materialism and interaction. Parallelism maintains an independence of consciousness within its own realm, such independence being possible on the grounds of the basic parallelistic assumption that no causal relation exists or action takes place between two such diverse entities as mind and body. The parallelist declares that causal action may be found in the physical stream or in the psychical stream or in both, but never crossing from one to the other. Because bodily states and mental states flow parallel to one another, but still without mutual influence, therefore, for every mental state there is said to be a corresponding bodily state, and *vice versa*.

Such bald parallelism is held by comparatively few. However, two subtle types of parallelism still claim many followers, namely: The Double Aspect View and Idealistic Parallelism.

The Double Aspect View maintains that mind and body are not altogether independent and substantive things, but are merely two aspects of the same reality, illustrated by the convex and concave sides of a curved line. The convex and the concave vary concomitantly, yet neither is said to be the cause of the other. A close scrutiny of the illustrations and reasoning urged in support of the view shows the assumption of the truth of elements which the view aims to substantiate; hence a reasoning in a circle.

Idealistic Parallelism holds that mind alone is efficient, while body is merely the resultant or appearance of it. The only genuine reality is the psychic. The special counterpart has been fixed upon as the cortex of the cerebrum. However, on this point the idealistic parallelist meets with difficulties. For, if consciousness disappears, then the cortex, being the appearance, the phenomenon, of personal consciousness, should also disappear. But it does not, and shows no tendency to do so. The validity of such a theory is readily tested. In death personal consciousness disappears, or at least is severed from all relation to the body. Parallelism demands that the cortex also disappear. However, upon opening the skull of the dead man we find the cortex to all appearances the same as if consciousness were still present. Therefore we conclude that the cortex is not the appearance of the mind. Careful analysis of idealistic parallelism shows that, according to this theory, personal con-

sciousness, with its purposes, wishes, logical, aesthetic and hedonistic motives, is reduced to a mere collection of "mind dust" acting in obedience to purely mechanical laws.

The Pragmatist seeks to avoid the mind-body problem by denying that there is any such thing as mind or consciousness in the ordinary subjective sense. Consciousnesss, to the pragmatist, is merely a "certain unique type of control" possessed by the stimulus.

In general the epistemological monists maintain that no essential distinction is to be made between mind and body or mind and matter. Consciousness is said to be but a name for those objects toward which the organism is reacting at a given time. However, we need only to put a question to expose the weakness of such a theory. If it be true, how is it possible to explain attention, thought, effort, will, purpose, and cognition—processes with which we meet daily?

Behaviorism, like pragmatism, seeks to avoid the mind-body problem by the denial of consciousness. The behaviorist observes the action, makes objective measurements with precise instruments, and takes careful note of behavior, but refuses to consider the subject's introspection or bother as to his consciousness. Behaviorism may be taken to be merely a method of psychology or it may be taken to mean that consciousness is behavior. The behaviorists do not as a rule "deny in words that consciousness in its various forms exists; but they insist that consciousness is just behavior—muscular, glandular, and nervous processes—and that in any other sense than this there is no such thing as consciousness" (Pratt, "Matter and Spirit," p. 126).

Theology has no quarrel with behaviorism so long as it remains within its domain of observation and measurement. If the behaviorist will avoid all statements involving a generalization of knowledge and observation, or "if he will avoid making statements of any sort and will content himself with relaxing and contracting his muscles, he may make himself armor proof againt all attacks." However, when behaviorism supplants consciousness or relegates it to the background, or even denies its existence or rightful place, then behaviorism opens itself to the criticisms incident to the materialistic interpretation of the mind-body problem.

Interaction has been largely cast aside by many, either because they maintain that it involves an incompatible view of causation, or because it is inconsistent with the universal mechanical law, said to be operative in the universe. But we should remember that we test causation by an appeal to experience. We know that, within certain limits, it is altogether proper causally to relate two contemporaneous appearances. For example, the sky and earth lighten as dawn breaks, and become clearly visible as the sun passes to the zenith. Experience insists upon and science admits of a causal relation between the physical mass, the sun, and the phenomenon called light. One may raise his hand as often as he decides to do so—a proof through experience that a causal relation exists between his decision and the act of raising his arm. Interaction, therefore, does not involve an incompatible view of causation.

It is possible also to reconcile interaction with the principle of conservation. It is not necessary to assert that mind is identical with energy, for it is easily possible that mind is but one of those entities that possess energy. As such it would have creative power, being the originator of action absolutely undetermined by the mechanical laws of energy and without reference to the law of conservation of energy. Indeed, the law of conservation is still a theory and not a proven fact. Even Professor James approaches this view when he says: "It is quite inconceivable that consciousness should have nothing to do with a business which it so faithfully attends" (James, "Principles of Psychology," Vol. I., p. 136).

In the last analysis there are but two camps with respect to the mind-body problem, namely, interaction and its materialistic rivals.

Interaction is, in the end, the only view which makes the history of human life, thought and activity intelligible. Interaction makes a fundamental distinction between mind and body, yet asserts a real interaction between the two. It seems that mind must be interpreted in terms of self or personality. To be a self one must possess a certain degree of identity, continuity, and unity in spite of the many changes incident to experience and the passage of years. Nor can we reasonably expect to find the substratum which carries this selfhood through years of change in any physical center or portion of it. Such things as memory, ideals, moral responsibility, and the development of personality constitute the link binding one today to himself as a youth. The non-identity of the self with the body is shown by Bergson ("Mind-Energy," p. 38): "The I is something which appears, rightly or wrongly, to overflow every part of the body which is joined to it, passing beyond it in space as well

as in time." The result is an intimacy, not of rigid bondage, but rather of vital attachment, admitting of either irritation and injury to both mind and body or mutual advantage and harmony.

The self obtains expression in successive psychic states, somehow manifesting an ownership of these states. Experience unmistakably testifies to this personal nature of consciousness. Many thinkers at the present time repudiate self-knowledge or consciousness. "But when from this artificial construction we turn with a fresh glance to observe our own conscious life, we find that it is most emphatically not a succession of psychic pulsations, but a series of our own changing states and objects. The only forms of consciousness we know anything about are personal, and with every psychic state there goes a reference, explicit or implicit, to a self which owns or has these states, perceives these objects, acts and feels and knows in these volitions, emotions and judgments" (Pratt, "Matter and Spirit," p. 174).

In spite of all the changes incident to life, changes in thought, experience and the organism, we are still convinced that we find ourselves one and identical. The self is persistent yet changing; it is unique yet complex. The human self "partly is and wholly hopes to be." Jastrow in his work, "The Subconscious," speaks of the perdurance of personality even though we grow older day by day, have new experiences, make new acquisitions, and forget many things. "The feeling of personal identity is thus something deep, intimate, and elemental, and yet participates in the fluctuations and varieties of mental experience." Professor James, in speaking of the "stream of consciousness," means to assume the reality of personality in his term "personal warmth."

Both Monism and Dualism might well recognize the central nervous system as a sort of telephone exchange where the connections between the sensory and motor nerves are made. An external stimulus strikes a sense organ, is transferred by way of the sensory neurones to the connecting mechanism, thence by way of motor neurones to the reacting organ or organs. Monism would make this process of connection, association, or exchange purely automatic and impersonal. Dualism would recognize, with more validity in the light of human experience and sound reasoning, that, while there is a neuro-logical basis, yet there is also an operator, a director, a personality who has a hand in blocking certain connections, in changing others, and even in initiating messages of his own.

That Scripture teaches Dualism rather than Monism is evident from passages relative to the most important occasions in man's existence.

(1) Regarding man's creation it is said in Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

(2) In connection with the redemption of man we meet Dualism. Christ came to save man in his entire being, consisting of soul and body. Galatians 3:18: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." 1 John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Hosea 13:14: "I will redeem them from death: O death, where are thy plagues? O grave, where is thy destruction?"

(3) Sanctification likewise disputes Monism. 1 Thessalonians 5:23: "And the very God of Peace sanctify you wholly; and may your spirit and soul and body be preserved entire, blameless at the coming of our Lord Jesus Christ." Romans 12:1-2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God."

(4) Scripture insists on a Dualism of man in death. Acts 7:59-60: "And they stoned Stephen, as he was praying and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Ecclesiastes 12:7: "Then shall the earth return to the dust as it was: and the spirit shall return unto God who gave it."

(5) That Dualism is assumed in the doctrine of the resurrection is evident. John 5:28-29: "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." 1 Kings 17:21-22: "And he stretched himself upon

the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."

Only the citation of passages regarding the person and nature of Christ is needed to show that Dualism with respect to Christ is Scriptural. Luke 24:39: "Behold, my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have." Matthew 21:18: "Now in the morning as he returned into the city, he hungered." Matthew 26:38: "Then saith he unto them, My soul is exceeding sorrowful, even unto death." Luke 23:46: "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up his spirit." Clearly, then, Dualism is reasonable and Monism unreasonable. Dualism is logical. Dualism is scientific. Dualism is Scriptural.

Evolution, Nature, and the Bible

By Ernest Andrew Timmons, M.D., Columbia, Tennessee

Evolution

I HAVE read Haeckel, Darwin, Wells, Eichler and many others on evolution. Haeckel says that the first and simplest form of life came into being by "spontaneous generation." Darwin says that Jehovah created two or three of the simplest forms of life, and then consigned the task of further development to Nature. And with life one way or the other started, all evolutionists reason very much along the same line for the evolution of species.

They hold that life stumbled up to a development of thought and reason; and that then life began somewhat, somehow, further to evolve itself by a "survival-of-the-fittest" method, until, by the blindness of Nature and the thoughtfulness of self, it has attained to all the characteristic features it now possesses.

They all present quite plausible views relative to the creation of the different species. And their theories appear so reasonable as to appeal to an easily convinced and non-investigating mind. Any skillful writer's fictitious story can be so shrewdly constructed that it will appear just as real as if it were true; and the best fictitious stories are so constructed.

Now, this is the fact concerning all the evolutional theories of the authors whom I have read. Of course, if Jehovah had decreed the evolution of the various species, He could have executed this method as easily as any other method. But the question is, What method did Jehovah employ in bringing life and species into existence?

Nature

All living species today reproduce their kind. Many species are being improved upon, it is true. Many species are degenerating, it is true. And some species are becoming extinct; that is also true.

But all species are adhering strictly to their specified models. There is no evolving from one model of physial life to another. Nature is not doing this. And from all the fossils and other remains of former life—extinct and perpetuating—Nature is not revealing any evidence of evolution in the past. Nature simply shows in her morgue and upon her stage of action only models of life that were and are closely similar in pattern and structure. Nature shows that these similar models held, and are still holding, their separate and distinct characteristic features.

These are facts that we see with our own eyes when investigating the realm of Nature. So much concerning the patent facts of Nature.

The Bible

The Bible gives the oldest history of the creation of species and how this creation was executed. This history is found in the first and second chapters of Genesis. Other references to the creation of life are frequently made elsewhere in the Bible.

The Bible simply says that each species was created by Jehovah "after its own kind" (model), and endowed with the seed of life to reproduce and perpetuate itself.

The Bible says that man was first fashioned from the dust (elements) of the earth into a fleshly physique; and that then Jehovah breathed into him the breath of life, and that man became a living soul, with kinship to his Creator.

The Bible says that woman was formed from the rib (side part) of man.

The Bible's emphasis on the direct creation of man and woman, with other references to the creation of living species in general, explicitly reveals and affirms the direct creation of all other models of life and their endowment with the power of reproduction, and does not teach, or even hint at, spontaneous generation and evolution.

Which Two Agree?

Evolution says that life came into being by spontaneous generation, and that, from this process of spontaneity, life has evolved into all the various species, one from the other, merely by natural forces. This is real evolution—the theory held by many today.

On the other hand, Nature says that all species are models that are *fixed,* that there is no evolution of one model from another, and that like reproduces and perpetuates like.

The Bible says that all species were created by Jehovah, and that He endowed each species with fecund power to reproduce and perpetuate its kind, not some other kind.

Now, we have Evolution, Nature and the Bible in their relationship to the production of terrestrial life. Which agrees with Nature? Evolution? Or the Bible?

Certainly it is the Bible that harmonizes with Nature. Why should not Nature and the Bible be in accord? The same Supreme Personage Who reveals Himself to us through the Bible reveals Himself through Nature; and He cannot be at variance with Himself. Evolution therefore must stand aside as out of accord with both the Bible and Nature.

A Scientific Definition

By Professor L. S. Keyser, D.D., Springfield, Ohio

IN *Popular Science Monthly* for October the conductor of the "Information Department," Mr. D. A. Turnquist, evidently a professional scientist, gives a definition of evolution for the enlightenment of a correspondent. With all the books and articles on evolution that have been current for years, it seems that there are still a good many people who do not know what evolution is. This seems strange. Evolution must be something rather nebulous and flickering if there are so many "so-called intelligent people in this day" who do not know what it is. But such seems to be the case; and so our scientist has obligingly furnished the information.

The first thing he says is this: "The simplest and most adequate definition of evolution I have found consists of just two words—'orderly change.'"

Our reply is, that is not an adequate statement. Why? Because it implies, and is evidently meant to imply, that any other kind of change would be disorderly. But God could bring the world into existence by a series of special creations and do it in an orderly way. If He created the primordial material, and when it was sufficiently formed and developed, created living organisms of all kinds in succession from the lowest to the highest, and as His crowning work created man in His own image, that surely would have been an orderly method. And that is precisely what the Bible teaches. It also teaches that "God is not a God of confusion, but of peace." If an artist were first to mold a common vase for ordinary use, and then should make one of a different kind for artistic purposes, would that change be disorderly? So God, according to the Bible, worked during the creative epoch in an orderly way.

But the scientist proceeds in the next statement to give the real definition of evolution, which we quote (note the wording carefully): "The theory of evolution is simply a theory that our world as it is today, and all life upon it, have been developed since the beginning of time by slow, orderly processes of change, and that these changes are continuing."

This is a good definition. Let us analyze it. Observe that the author calls it "simply a theory." That being so, nobody ought to be dogmatic in teaching it as a scientific fact. Neither should any one be called "ignorant" or "reactionary" because he does not believe that this theory is entitled to be called "science," which is "verified knowledge." We thank this scientist for having the good sense to call evolution "simply a theory."

Note the claim that "our world" and "all life upon it have been developed by slow, orderly processes of change," etc. While this is the theory of evolution, stated correctly, where is the evidence in favor of it? Is there not multiplied evidence that at some time a great catastrophe, or a series of catastrophies,

visited our earth? How else can we account for the upturned condition of many of the earth's rocky strata? How else account for the elephants imbedded in the ice of northern Siberia, with the flesh still fresh and undigested grass still in their stomachs? How else account for the fossils of sea weeds and sea animals on the tops of high mountains? Even in our own time we know of earthquakes and volcanic eruptions. We hold that many data of the earth cannot be explained by the uniformitarianism advocated by the evolutionists. They themselves have to assume that at one time vast passages were upheaved in the oceans to connect the present continents, and that subsequently they subsided. Thus the correct definition of evolution proves that it is "simply a theory," and one that has many facts against it.

Take another phrase, "since the beginning of time." But what was there *before* the beginning of time? What was the cosmos prior to time? Is the material of the universe eternal? Or was it divinely created? If time had a beginning, then the material universe must also have had a beginning. Then it must have been created *ex nihilo,* for there is no other thinkable way by which anything could have been brought into existence. But if the primordial material of the universe was divinely created, and was not at first created in its finished form as God decreed, then there is nothing to prevent our believing that at certain points in the history of the cosmos, when something new was to be introduced, like life, sentiency, mind, etc., it should have been directly created. Besides, if evolution "falls down" in trying to account for the beginning of time and the origin of matter, force and motion, it is an inadequate theory, whereas the view of creation, as set forth in the Bible, is especially strong and adequate at these particular points. The same may be said of it in the case of all origins—life, species, mentality, personality, etc.

The concluding phrase of the definition is, "these changes are continuing." If that is so, we should be able to see clear proof of the evolution of life from non-life. But no one has yet proved it. Our author says that evolution has been going on "since the beginning of time." Then life must at some time have come from non-life. No one can prove scientifically that the original matter of the universe was living matter, and the great probability is that it was not. No one can prove that it contained in itself the potentialities of life. People may guess at these things, but science cannot prove them. Since we can distinguish clearly today between the inorganic and organic kingdoms, it is most probable that the inorganic came first, because that would have been the "orderly" way; then came by creation the organic realm.

Later on, our scientist tells us that evolution "holds that all life, including man himself, probably developed from a single form—a mere cell." Note the word "probably." It is a good word, and a needed one in this context. Our professor was wise in using it. Such a "probably" lies at the very root of the present debate; it is the *crux* of the whole situation. If the pivotal matter in the theory of evolution hangs on a "probably," no teacher has a moral right to teach evolution as if it were verified or placed upon a scientific basis, and especially has he no right to force it upon the children and youth of our public, tax-supported schools. And, in addition, it is wrong and wicked to call people who do not believe it "ignorant."

But, they say, science is science, and it has nothing to do with religion, the Christian religion included. But does this theory of evolution stay out of the realm of religion? Listen to our scientist: "Thus evolution, as a philosophy of change, is directly opposed to the philosophy of fixed unchangeability. It contradicts the idea of 'special creation'—that everything on earth was completed in an instant. It interprets the Biblical story of creation liberally rather than literally."

Again we ask, Do the evolutionists stay out of the realm of religion? No; they invade it at every turn. Here the professor pits evolution diametrically against "special creations," which millions of Christian people in this country, taxpayers all, believe with utmost sincerity, and which the Bible teaches clearly. So by the testimony of the scientist himself, evolution obtrudes itself into the domain of religion. Ought it to be taught as a verified fact in our public schools? Is not this a free country religiously?

We do not know an evolutionist who ventures to talk on religion, who does not betray lack of exact information on that subject. Our professor is guilty of this in the above quoted passage. No Christian scholar—no, and no unlearned Christian, either—holds, or ever did hold, that everything on earth was created "in an instant." Where has Professor Turnquist been living? Far off somewhere in central Africa? One cannot help feeling some righteous indignation over such a travesty? Does the Bible teach, even when interpreted liter-

ally, that God created everything "in an instant?" It does not. It teaches that at least six creative days were occupied in completing the work. Many good Christians believe that these days were periods. Even the most insistent literalist admits that six days were taken by the Almighty. And six days are not "an instant." Why do the evolutionists almost always misrepresent orthodox people? We think it is not due to perversity, but to the fact that they do not read the works of evangelical scholars and scientists. They do too much "guessing." Their constant advocacy of evolution has led them to form the habit.

The Biblical "story" of creation should be interpreted "liberally rather than literally," says our evolutionist. Here is want of good reasoning. The words "liberally" and "literally" are not proper opposites. The true interpreter interprets every honest and worthwhile writing both liberally and literally—he tries to avoid reading a wrong and non-intended meaning into the writer's language, and endeavors to give his words their true meaning. In this way the evangelical scholar interprets the Biblical narrative (not "story") of creation. But what does the evolutionist and his lieutenant, the Modernist, mean by "liberally?" He means that he rejects as much of the Biblical narrative as he wants to, and accepts it in any sense he wants to.

If the Genesiacal account of the creation is not to be understood literally, why was it ever put in its present verbal form? Why did the writer say anything if he did not intend to tell the truth? Where did he get his material? How did he ever achieve the sublime conceptions set forth in verses one and twenty-seven of the first chapter of Genesis? Was the writer of that chapter divinely inspired? If he was, why did not the Holy Spirit move him to tell the truth? If he was not divinely led, we repeat, how did he ever get hold of such sublime conceptions in the early age in which he lived? Will the evolutionist try to answer these questions?

Science "has its theory," says our author, of the *how* of evolution. What is it? He tells us in the next paragraphs. Evolution all came about, from amœba to man, through the struggle for existence and the consequent survival of the fittest. This process is also known as "natural selection." Thus, the evolutionist himself being the deponent, man came up from the brute creation to his present advanced status by climbing the "bloody ladder," by a terrific orgy of fighting and killing.

Is it any wonder that Christian people, anxious to conserve our civilization, our religion, good will among men, and to bring about the reign of righteousness, brotherhood and altruism, shrink back in fear from this ensanguined doctrine? They do not believe that the human race ever made any real advancement by selfishness, cruelty and slaughter. True civilization and true religion have ever come about only through the practice of "peace on earth, good will among men." Wherever a bloody struggle has occurred for selfish purposes, even to the extent of preserving life, it has been the result of sin.

Let us go back to the garden of Eden for the origin of man, and let us remember that all God's processes and interventions have been motivated by love, in order to bring man back to his lost estate, and introduce into the world the reign of righteousness. Come along, all! Let us believe and teach that progress comes about today, and has always come about, through the practice of divinely implanted altruistic love. Let us banish this nightmare of progress through the gory struggle for existence.

Our evolutionist presents the usual arguments, six of them, for his theory, but it would be useless repetition to refute them here. For answer we refer the reader to many articles that have appeared in this magazine within the past ten years. With all the arguments that have been presented against evolution in this journal and many other journals, as well as in many books, some of them by trained scientists, we regret to have to say that the writers for evolutionary magazines and of evolutionary books reveal no signs that they have ever read any serious literature that opposes their views. This terrible bias is evidenced by two facts: they repeat the same supposed arguments over and over in practically the same stereotyped form; they never get down to the fundamental objections that have so often been brought against their theory, but simply ignore them.

* * *

"Many prayers are offered at conventions and conferences for the baptism of the Holy Spirit. But God is merciful and does not grant the request, because to do so would be to bring ruin to the receiver. Should the Lord grant apostolic power to one who is proud, he would thereby feed that pride. A proud man with power is a foe to himself, his God, and his fellows. Satan is a startling example of the results of pride with power."—*A. F. Ballenger.*

Hailing Another Missing Link

A Study of the African Ape-Child

By Arthur I. Brown, M.D.,C.M.,F.R.C.S.E., Vancouver, B. C.

ONCE again announcement is made that a real "missing link" has been discovered—this time in Africa, and by Professor Raymond A. Dart. We are informed that the fossil face and brain of a four-year-old ape-child have been found fifty feet beneath the surface of a bed of limestone, at a place called Taungs, Bechuanaland. One writer says that:

"Emerging from the darkness that preceded man's dawn, this ages-old youngster may hold within its few mortal remains the secret of one step in man's evolution. For hundreds of thousands of years, probably, these relics have been preserved by nature."

There are two fragments. One is the complete case of the interior of the cranium. The other is the face of the skull. Both were found buried in the limestone of an old cavern, completely filled with bedded sand, infiltrated with lime. Many human features are mentioned by Prof. Dart, so that one is rather puzzled to find wherein the intermediate characters can be discovered. I will quote some of these human resemblances.

"The first permanent molars of the child have just erupted."

"The brain has a size slightly larger than that of an adult chimpanzee."

"One of the convolutions of the brain, the lunar fissure, has a position approaching the same feature in the human being."

"Another human-like feature is the fact that the muscles of the jaw at the stage of evolution shown by the skull had decreased in size, due to lack of hard usage, so as to allow the brain in the region of the temple to bulge out."

"The eye orbits are rounded and the nose bones terminate above the line connecting the lower margins of the eye orbits. This is human-like."

The above seems to constitute rather a formidable array of human characters; yet we read, "The specimens are diagnosed by Prof. Dart as those of a manlike or anthropoid ape, and classified as a new family, the Homosimidae."

We shall see if there is any reason for growing excited at the prospect of finding an intermediate link between ape and man. The writings of the evolutionists are the most complete refutation of their claims; so let them be heard. A brother scientist, Prof. Dart. thrilled by the news, writes as follows in a recent magazine article:

"Half a million years ago a child died in Bechunanaland. The other day a young professor of anthropology in South Africa . . . found the child's head. . . Possibly scores of its contemporaries have been heedlessly calcined; and as many more remain. . . The cliff from which it was blasted may, not improbably, be a compact of such relics, may be a complete chapter in the great story of the human race as to its origin."

The reader is asked to note the suppositious words used in the following paragraph:

"If what Professor Dart thinks is so, then his discovery is the most informative yet made in the higher stages of evolution. It would tell us more than any skeleton yet excavated from Pleitocene strata in Asia, Africa or Europe. A missing link is really found; and that is all that we can hope for, now that science has decided that the missing link is a meaningless term. The anthropoid apes —the gorilla and chimpanzee of Africa and the orang-outan of Java—are perhaps cousins, probably not ancestors of man. What we want to know is where and when the primates set off on their different lines of development."

Professor Dart himself writes concerning his find as follows:

"This group of beings, having acquired the faculty of stereoscopic vision, had profited beyond living anthropoids by setting aside a relatively much larger area of the cerebral cortex to serve as a storehouse of information concerning their objective environment, as its details were simultaneously revealed to the senses of vision and touch, and also of hearing. . . They had laid down that foundation of that discriminating knowledge . . . that was a necessary milestone in the acquisition of articulate speech."

There are some very curious features in this discovery. It consists of a child's head, many (not all) of the bones of the face and jaw, and a complete limestone cast of the brain-pan. "Possibly scores of its contemporaries have been heedlessly calcined; and as many more remain"—perhaps! We are told that the cliff may "be compact a mass of such relics," and, further, be a "complete chapter in the great story of the origin of the human race."

Of course, no old skull would be considered that does not seem to furnish evidence to confirm the evolutionary theory. The writers are simply expressing their great longing that Nature will somehow, somewhere, perhaps here, dispel their distress and perplexity, caused by their long series of embarrassing disappointments. Many times have "missing links" been

hailed with joy, only to become the object of ridicule by reputable scientists later. One would think that by this time they would have learned to be more cautious in their pronouncements.

The writer gives away his case in the latter part of his article when he admits that the skull shows "points of superiority" over the other "links" which have been exhibited for our study, namely, the Java and Piltdown men, who are supposed to be about 500,000 years older. It is well known that both of these are now repudiated by many of the best scientists of the world, and it is likely that the last "find" will come to the same ignominious end. The writer makes another deadly admission:

"Most of the inferences from the measurements of the Taungs skull, as of others, are debatable rather than scientific. The remains of any single skeleton may always be those of some freak, even if all men of science are agreed as to the meaning of the measurements. But many signs conspire to give confidence in the value of the find."

The first two sentences contain fatal concessions, showing that occasionally even the "dyed-in-the-wool" evolutionist has lucid moments. If "most of the inferences are debatable rather than scientific," and if the skull "may be the remains of some freak," such as may be found today in any of our asylums; and if it reveals "points of actual superiority" over remains supposed to have existed half a million years later, what possible shred of evidence can it afford for a genetic relationship between ape and man?

But there is more illogical statement—here, for example: "If what Professor Dart thinks is so, then his discovery is the most informative yet made in the higher stages of evolution."

Can this be excelled as an absurd piece of logic? It is equivalent to saying something like this: If we accept as fact all the statements made by evolutionists, and believe all the theories enunciated by them, then there is no doubt that we have descended from an anthropoid primate ancestor!

It is really hard to understand the tremendous exertions these writers make to try to prove our relationship to the simian tribes. After all their arguments, the best they are able to say is that "perhaps they are cousins." But the evidence against them is so overwhelming that they grudgingly admit that "they are probably not the ancestors of man." Then why spend so much time trying to trace any genetic relationship between the ape family and man?

The following statement is worth considering: "What we want to know is, when and where the primates set off on their different lines of development."

The writer is quite mistaken. We are not nearly as anxious to know the "when" and "where" of this primate "setting off," as we are to get some evidence that any kind of a "primate" ever existed. As far as we know, there never was such an animal on land or sea or in the air. Until we prove that there was, why waste precious time on discussing wholly imaginary "lines of development"? These scientists refuse to accept the only logical conclusion, namely, that these primates never lived. That would be a humiliating concession to the truth of the Genesis record of creation, and they are striving to find or manufacture anything to discredit the accuracy of this Bible account.

It is quite easy to erect artificial and hypothetical genealogical trees for the human family, trees which link us to the lowest forms of life, such as the humble sponge and the crawling worm. But it is not easy—in fact, it is not possible—to discover any evidence which will substantiate these genealogical trees, constructed to support the theory of a sea-slime origin for the human race. In spite of this impossibility, dogmatic assertions are constantly being made that we are genetically related to the lower animals. It is a case of being willing to believe anything rather than the doctrine of creation. Evolution must be upheld at all cost. The writings of great scientists and other scholars who repudiate evolution must be ignored, as if they did not exist, and only those opinions noticed or accepted which are "anti-Genesis."

But the pendulum is swinging in the opposite direction. Many authoritative voices are being raised against evolution, and so the old smile of indifference and superiority is being replaced by an outburst of angry vituperation.

And this is a good symptom. The great army of Fundamentalists have forced a recognition of their claims. At last the invincible logic of their position is having its effect on the thought of the reading and thinking public. The "assured results of scientific research," supposed to prove evolution to be a fact, are now acting as a boomerang. Articles similar to the one we are discussing have ceased to awe or carry conviction, and the reader now asks for proof instead of dogmatic assertion.

The article we are discussing continues: "The place—between Kimberly and Mafe-

king—is a long way south of any districts inhabited by the apes; and this is further evidence that the creature who lived there was man."

And this is called scientific evidence! Remember that the author is writing about a creature supposed to have died about one million years ago. Because the place "is a long way south of any district inhabited by apes" today, he concludes that apes could not have lived there a million years ago because the climate is said to have been remarkably uniform and unsuited to the ape family until they approached the status of mankind.

It seems unthinkable that such an argument could be presented in the name of science. Is it not quite possible that the climate may have been different a million years ago? And we would like to ask also how the ape managed to live during these hundreds of thousands of years if the climate was so unsuited to his requirements, or is it not possible that these bones may be human bones? Because of the position of the opening in the base of the skull for the entrance of the spinal cord, our scientist is in a quandary as to whether the infant was "man-ape" or "ape-man"! This is a truly momentous problem!

"It is held that Pithecanthropus (ape-man, standing erect) and the Piltdown man had the gift of articulate speech." But, although this infant had "points of actual superiority" over the above-mentioned curiosities, "it is not thought to have reached the stage where it could speak."

How this conclusion can possibly be arrived at from the study of a limestone cast of a possible freak's brain, and a few bones of a skull supposed to be one million years old, and how it can be proved that a whole race of people existed similar to this infant "what-is-it?" is beyond the power of any sober imagination to conceive. The only comforting feature to the writer appears to be this—that "we seem to possess a better chance of running primeval man to his lair than in any date in history."

Of course, he sincerely hopes that this "lair" will be found, not in the Garden of Eden, but in Africa. An Eden home for the original man would verify the Mosaic account, and this must not be allowed.

The optimistic evolutionists tell us that it is not necessary to find "missing links," but that there are hundreds of them buried "somewhere." But the strange thing about it is that these countless "links" refuse to reveal their hiding-places. Yet, so important are they and so essential to the theory, in spite of statements to the contrary, that the credulous ape-man-origin advocates continue to search with undampened ardor.

Professor Dart concedes that it is somewhat strange to find an ape "at the extreme southern point in Africa on the eastern fringe of the Kalahara Desert." He affirms that the climate there has altered little since Cretaceous times, millions of years ago. His explanation of the phenomenon is very naive. He thinks it was "an enhanced cerebral process which enabled them to exist in this untoward environment."

It is rather remarkable that this "enhanced cerebral process" was not sufficient to cause them to remove to a more congenial climate, especially since it enabled them to live where apes cannot live now. Of course, the small size of the brain is easily accounted for by the fact that its possessor is supposed to have been only four years old; but some enthusiasts are even twisting this feature to prove that it was an intermediate form between the unknown "common ancestor" and man.

We are told that "this group of beings, having acquired vision, set aside a much larger area of the cerebral cortex to serve as a storehouse of information," and that they "laid down the foundations necessary for articulate speech."

Now, here is a truly wonderful thing. We must suppose, from the professor's account, that these immature animals, far removed from man, far down the scale of development, and as yet unable to speak, got together, and decided that they were not using enough of their brain cortex. It was moved, seconded and carried unanimously that a "larger area" should be "set aside" as an "Information Store house." This "storehouse" was necessary as the "foundation for articulate speech," which, presumably, came later.

Certain puzzling questions arise. How was this "setting aside" accomplished? Did they operate on one another, remove a portion of the skull-cap, and label an area of the brain hitherto idle, "to be used as a storehouse of information in preparation for speech"?

They "acquired" vision somehow, and now by their own unaided efforts, they "laid down" foundations for speech, after some remarkably difficult brain surgery.

The simple, reasonable, scientific explanation that all animals and man came into existence with certain faculties conferred by an

Omnipotent Creator, is very distasteful to these writers. "Anti-Genesis" is their slogan, and they strive to move heaven and earth to find something to discredit the Biblical account. Although some partially informed people receive these pronouncements with naive credulity, the more eminent, having learned caution by bitter experience, are rather dubious.

For instance, Sir Arthur Keith, who is one of the evolutionary leaders, says:

"If Professor Dart makes claim to a certain discovery, I am prepared to consider it as reliable. But it is probably more correct to regard the skull as one of hundreds of missing links, rather than the missing link—an additional piece of evidence of man's evolution."

This does not sound very enthusiastic, and his reference to hundreds of missing links is simply an expression of a hope that they may exist somewhere. It is more than strange that not one can be found which is beyond doubt a missing link, if so many really existed. Every other kind of fossil remains has been found, ape, man, and mammals of all species, but this missing link is the most elusive thing known to the world. An explanation more reasonable than any yet given to us is surely in order.

The obvious fact is, that these missing links never existed, and therefore cannot be found in the earth. The Bible challenges all critics to prove a single error in any of its statements. Where modern science and the Bible are at variance, it is not the Bible that must be readjusted, but our scientific ideas. In the Bible we find references to the rotundity of the earth, when the current thought was that it was flat. It tells us of countless stars, when contemporaneous writers thought they could be easily numbered. It proves the revolution of the globe on its axis, gives an explanation of the trade winds, the clouds, the rain, and countless other phenomena about which we are just now beginning to learn the cause. It is not a scientific text-book, but when it touches a scientific phenomenon, it speaks the truth.

Ascending Steps in Christian Giving

By the Reverend W. E. Robertson, Richmond, Va.

MANY are eager to invest in earthly things, but do not seem to realize the importance of investing in *religion;* although our Saviour says: "Lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal."

Giving is a Grace. Paul writing to the Church at Corinth says: "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (2 Cor. 8:7). Giving in the right spirit and with the right motive is just as much an act of worship as praise or prayer; all through the scriptures we find *Giving* constantly mentioned in connection with worship. In fact, it is said for every time *prayer* is mentioned *once* in the Bible, giving is mentioned *four times.* The angel said to Cornelius: "Thy prayers and thine alms are come up for a memorial before God" (Acts 10:4). And I have thought that our prayers do not ascend very high, when we are unwilling to accompany them with our gifts.

It has been said that sixteen of the thirty-eight parables of our Lord deal with money, and that in the four Gospels, *one verse* out of every *six* deals with money. We should remember also that liberality is required of *preachers,* in Paul's instruction to Timothy (1 Tim. 3:3).

The Starting Point—The Tithe

The First Step, or starting point in Christian Giving is *the Tithe.* Mal. 3:10 says: "Bring ye the *whole tithe* (R. V.: not a part of it, but *all of it*) into the store house, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

We should bear in mind that tithing was not originally a Jewish institution, but was practiced hundreds of years before Moses, and by other nations beside the Jews: and seems to have been recognized as a *law of God* for all time.

Pliny tells us that the Arabian spice merchants would sell nothing until they had first paid the tithe to Sabis, their god of trade. Plutarch speaks of the custom among the Romans, who, after a successful battle, would offer one-tenth of the spoils to Hercules, the god of war.

Abram, who had just come out of the

idolatry of Chaldea, it seems without further command, paid tithes to Melchizedek, "priest of the most high God." Melchizedek was the most perfect Old Testament type of Christ (Gen. 14, Ps. 110, and Heb. 5,6,7). If the Chaldeans, in those early ages, paid tithes, surely other nations also observed this custom. This was 500 years before the Jewish law. It must be remembered, also, that 300 years before Sinai, Jacob vowed to God that he would give the tithe faithfully and regularly; and it is interesting to note that thus early tithing is mentioned in connection with *"Bethel,"* The House of God, which seems to foreshadow *The House of Worship,* and our gifts in connection therewith. Hence, since Abram, Jacob, the Jews, and even ancient heathen nations, all gave the *tenth,* rather than some other proportion, it must have been recognized as:—*The Law of God for all time!* Binding 500 years before the Jews, binding upon the Jews, why not binding now?

This law has never been repealed. There is nothing in the New Testament to indicate that it was to be discontinued, while it is repeatedly mentioned approvingly.

Paul taught *proportionate giving,* to the church at Corinth; this church was also taught by Aquilla, Priscilla and Crispus, all devout Jews, and well versed in Old Testament scriptures, therefore in the absence of any instruction to the contrary, the reasonable inference is that the proportion referred to by Paul and given by the Corinthians was one *tenth.*

It may be noted that Christ's method of teaching was not to give specific commands, but to inculcate great principles. For example: There is no specific command in Christ's teaching concerning slavery, or against strong drink, and other evils, but the general tone of His teaching is against such evils. Yet in speaking to the Scribes and Pharisees about tithing, etc., Matt. 23:23, He expressly says: "These things ought ye to have done, and not to leave the other undone." In other words, He says that they ought to tithe.

In the seventh chapter of Hebrews it is said that the sons of Levi received tithes, but it also says: "He whose descent is not counted from them received tithes" (verse 6); now the third verse says: "This one was made like unto the Son of God." That is, the one here mentioned as receiving tithes, namely, Melchizedek, *represented Christ,* rather than the *Jewish dispensation,* and so is the same as to say that *Christ Himself* received the tithe. It should be noticed that in verse 8 it is stated that not only did *men that die* receive tithes, but *He that liveth,* that is, that Christ received tithes; and in the 9th verse it is shown that even Levi in Abraham paid tithe to Christ. Hence, we see that the Divine command to tithe is older than either the Christian, or the Jewish dispensation, and so applies equally to both. Really the tithe seems to be an institution of Christ, rather than a part of the Jewish rites, since, before the nation existed, Christ received the tithe in the person of Melchizedek.

It is a reproach upon Christianity that both the Heathen and the Jew spend more on their religion than the Christian spends on his. Surely we should give as much under grace as the Jew gave under the law. But we should not stop with the tenth. This is only the starting point.

Second Step—Proportionate Giving

The Second Step in Christian giving is *Proportionate Giving:* "As God hath prospered you" (1 Cor. 16:2). This is a larger principle. In many cases this should greatly exceed the tenth.

One real difference between the offerings of Cain and Abel was that Abel's was proportionate and select. He "brought of the *firstlings* of his flock and of the *fat thereof,"* or "the fat ones thereof" (Gen. 4:4). That is, *the best he had,* and a *definite proportion, "the firstlings,"* or *first born;* while Cain's offering suggests neither a definite *quantity* nor *choice quality,* but he simply "brought of the fruit of the ground." Perhaps what he could easily spare; or that which was of little value; not *"the first fruit."*

(*a*) Our giving is a measure of what we receive, if not in temporal things certainly in things spiritual. "I will open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." "Give and it shall be given unto you, good measure, pressed down, shaken together, and running over, shall men give unto your bosom."

"'Giving is living,' the angel said;
'Go feed to the hungry sweet Charity's bread.'
And must I keep giving, and giving again?
My selfish and querulous answer ran.
'Oh, no!' said the angel, piercing me through;
'Just give till the Master stops giving to you.'"

(*b*) Christians have the money but they spend it on other things. The question should be seriously asked: "Do we love God supremely, or luxuries, or display, or things that are frivolous or trifling." A recent ar-

ticle in the Literary Digest (9-27-24) stated that the average American wastes 15 times more than he gives to religion, and spends 22 times more for luxuries; that is, for every dollar we give to religion, we spend, $37.00 on wastes and luxuries.

A Methodist bishop tells of a steward who gave $20.00 per year to God, and spent $72.00 per year feeding hounds for sport. Now I submit the question: Which is the most important, *the kingdom of God, or a hound dog?* A Christian should *love God* as much as a sinner *loves sin!* A man of the world does not hesitate to spend five, ten, twenty, or fifty dollars in pleasure, or in sin during one evening; whereas as one of my deacons said to me: "If you ask some church members for $5.00 for the church, they would drop dead in their tracks, or if they gave it, they would feel that the officials, and the preacher, and even the Almighty, Himself, would be under obligations to them to the end of time."

Perhaps many of us should make the prayer of the earnest soul told of in a little story in the "Baptist Union" some years ago. A small church was badly in need of repairs. A meeting was held to raise the necessary funds. The pastor stated that $500.00 was needed, and made an earnest appeal for the money. A very wealthy and very stingy member arose and said he would give *one dollar.* Just as he sat down a big lump of plastering fell and hit him on the head. He jumped up quickly and said, "I made a mistake. I meant $50.00." This was too much for an enthusiastic member present, who, forgetting all proprieties, called out earnestly, *"O, Lord, hit him again!"* There are doubtless many folks whom the Lord should *hit,* and *hit hard,* to bring them to their senses, and help them to realize their duty and privilege as members of His Kingdom.

Third Step—Abounding Liberality

The Third Step in Christian giving is *abounding liberality,* or beyond one's ability. Paul, speaking of the churches of Macedonia, said: "In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality, for according to their power . . . and beyond their power, they gave of their own accord" (1 Cor. 8; 2f, R. V.). I have had the privilege of witnessing giving of this kind in some of our cash offerings at Randolph Street. One dreary day in December, several years ago a woman came to the parsonage soon after our annual Thank Offering and brought $5.00, saying she wanted to have a part in that offering. I told her not to give it, she was not able. I knew that her children needed shoes and clothing, and that her feet were even then wet and cold from tramping through the snow in shoes almost without soles. She answered with tears in her eyes "Perhaps I am not able, and of course I do need the money, but I want to give. I want to have a part in that offering." Finally, I took the money, that she might have the joy of giving, but I saw that those children had shoes and clothing, and that groceries were sent to that home.

Fourth Step—Heroic Giving

The Fourth Step in Christian Giving is *Heroic Giving;* the half of one's possessions. Zacchaeus said to the Lord: "The half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him: This day is salvation come to this house." (Lk. 19:8). Dr. Gambrell said: "Give until it hurts, and then keep on giving until it stops hurting."

How to Give?

"Give as you would if an angel awaited your gift at the door.
Give as you would if tomorrow were to find you where *giving is o'er.*
Give as you would to the Master, if you met His loving look.
Give as you would of His substance, if His hand the offering took."

The Climax—Love's Offering

The Fifth and final Step, the top of the ladder, the climax in Christian giving, is: *Love's Offering,* all that one has. In 2 Cor. 8:8, Paul speaks of giving as a proof of love. As Jesus sat in the house of the Pharisee a woman which was a sinner came, and brought an alabaster box of precious ointment, and stood at His feet weeping, and she washed His feet with her tears, and wiped them with the hair of her head, and kissed His feet and anointed them with the ointment. And the Lord said to Simon: "Thou gavest me no water for my feet, but she hath washed my feet with tears. Thou gavest me no kiss, but she hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore her sins, which are many, are forgiven; *for she loved much!"* (Lk. 7:3f).

On another occasion "Jesus sat over against the treasury and beheld how the people cast

money into the treasury. And many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which makes a farthing. And He called His disciples and saith unto them, Verily I say unto you, that this poor widow cast more in than all they which have cast into the treasury. For they did cast in of their abundance, but she, of her want did cast in all that she had, *even all her living*" (Mk. 12:44). *Love's Offering!*

About the first incident in connection with the Saviour's birth, was the giving of the gold of the wise men, to honor the new-born King, and about the last act of His public ministry was to commend this poor widow for her generaus gift.

A sweet little girl, about six years old, in our Sunday School wanted to do her part in one of our offerings. She had no money, but she had a beautiful doll which she greatly prized. She sold the doll for one dollar, and brought the dollar and gave it to her Lord. Surely this was *Love's Offering.*

God gave His Son, because He "so loved the world." And Christ gave Himself because of Love—"Greater love hath no man than this, that a man lay down his life for his friends."

A minister made an impassioned appeal for the support of a mission among the mountains, where rough men and women knew very little of God and the religion of Jesus Christ. He had hoped to inspire his people, and help them to see that it was a blessed privilege to give; but felt that he had failed, and was greatly depressed. But he had not seen little crippled Maggie toward the rear of the church, trembling with emotion, and with bowed head, prayed almost audibly: "Lord Jesus, I have nothing to give, but I want those people to hear about my Saviour. O Lord, I have nothing." "Yes, you have, Maggie," a voice seemed to say. "You have your beautiful crutch that was given you, it is worth many shining dollars. You can give this—your best friend that helps you into the park where the birds sing, and takes you to church, and makes your life happy. You can give that." "Oh, no, Lord," sobbed the child: and then, "Yes! yes! I will! He gave up more than that for me." Almost blindly she handed the polished crutch to the deacon who was taking the scanty collection. For a moment the man was puzzled, and then comprehending her meaning, he carried the crutch to the front, and laid it on the table before the old pulpit. The minister stepped down and held up the crutch with trembling hands. The sublime sacrifice had unnerved him, so that for a moment he could not speak. Then he said: "Do you see this, my people, little crippled Maggie's crutch—all that she had to make life happy? She has given it to the Lord, and you—what have you given?"

There was silence. The people flushed and moved restlessly. The minister continued: "Does anyone wish to give to the mission cause, the amount of money this crutch would bring, and give it back to the child, who is so helpless without it?" "Fifty dollars," said a banker, "Twenty-five," said another, "One hundred," said another. And so the gifts and subscriptions come in and were lightly piled over the crutch on the table. "Thank God, you have found your hearts," said the minister and closed the service. Little Maggie, so absorbed with the magnitude of her gift, and the love that prompted it, had scarcely seen what had taken place. She had no thought for the future, or how she would reach her humble home, or the days when she would sit helpless in her chair, as she had done before. Christ had demanded all that she had, and she had given it with the blind faith of an Abraham. A woman's arms drew her in close embrace, and soft lips whispered in her ear: "Maggie, dear, your crutch has made many dollars for the mission cause, and has come back to stay with you. Take it, my child." Like a flash there came the consciousness, that in some mysterious way her gift had been accepted of God, and returned to her. With a cry of joy she caught the beloved crutch to her lonely heart. Then smiling through her tears, she hobbled out of the building. *Love's Offering!*

Let us adopt the burning words of Livingstone, written in his Diary, in the jungles of Africa:—

"My Jesus, my King, my life, my all:
I again dedicate *my whole self to thee!*"

Let us, and all our people, make these words the standard of our *living,* and the standard of our *Giving!* And the Kingdom will come, Christ will be honored, and Angels will rejoice around the throne of God!

* * *

"Though I am imperfect in myself, there is a word that tells me I am complete in Christ—the redemption is completely wrought out. The righteousness that is unto all and upon all them that believe is a robe of which it is truly said 'no age can change its glorious hue,' but it will be our everlasting ornament in the mansions of glory."—*Rowland Hill.*

What is Eternal Punishment?

By Professor John Alfred Faulkner, D.D., Madison, New Jersey

IN November and December, 1877, Canon Farrar preached in Westminster Abbey five sermons on the future life, and especially on future punishment. Like the guns fired on Lexington common, it was a shot heard round the world. Though I was a young man in college then, I can well remember the excitement created by those sermons.

Not long after I attended an examination of young men for the ministry, and one of them was asked if he had ever read Canon Farrar's sermons, which were immediately published, partly that the public might have an exact report of what he said, since exaggerated and mistaken reports had gotten out.

It seemed to me at the time that those watch dogs of orthodoxy considered it almost a sin for even a minister to read the famous sermons—not to speak of embracing as his own the views there set forth.

That volume was a beginning of a new and thorough discussion of the whole doctrine of hell. Books and pamphlets and magazine articles poured from the press. *Eternal Hope* itself went like wildfire. The first edition was exhausted in three days, and eight editions appeared in one year. Up to 1890 fourteen editions were sold.

This shows how greedy the public were to hear anything really fresh on this subject. For what can touch us more deeply than this? What is my fate after death? If I am saved, what is heaven? If I am lost, what is hell? How shall I be punished for my sins? What is Eternal Punishment?

First, as to duration. Is it everlasting, or will it's work be done after a time? There are two or three answers to this question. One is that of the Universalist. He says that this punishment will issue in the restoration of all who endure it to the divine favor.

This is a very attractive view. Who would not embrace it with all his heart if he could? I have wished thousands of times that I could find convincing evidence for it. But sad to say terrible realities shut down this hope.

For, first, the whole trend of Scripture from Genesis to Revelation is the other way. It speaks of eternal separation, everlasting destruction, eternal punishment, always speaking of the end of the sinner in such a way as never calls up the idea of his punishment being simply a prelude to a glorious future.

I do not recall one passage in the Bible *where the punishment of the wicked after death is referred* to where there is any hope given that that punishment is only preparatory to a greater salvation. Now certainly if that is the future of the sinner, it ought to be so stated, and stated plainly.

"These shall go away into eternal punishment, but that punishment is not really eternal, for in the end righteous and wicked will dwell together in eternal harmony and bliss." Did Christ say that? If it is the fact Christ ought to have said it. Because we do not want to be left in the dark about such tremendously important a thing as that. What do we have a Bible for if it is not to throw light on our own destiny?

But, no, Christ did not say that. He said, "These shall go away into eternal punishment, and the righteous into eternal life." There he lets the veil rest. According to Christ the last act in the drama of the universe is the separation of the good from the bad.

But are there not passages which Universalists quote as supporting their view? Yes. But these passages are never said in connection with the punishment of sin after death.

"If I be lifted up I will draw all men unto myself." What does Christ mean? That everybody is to be saved? He means that the Cross attracts the world, and it will finally attract all the world. But whether that drawing is as impelling love or as impelling attention, or sometimes one and sometimes the other, he does not say.

"God shall be all in all." That refers to God's reign over the universe—no opposing power, every enemy under his feet. It does not refer to the eternal issue of sin in the sinner.

"As in Adam all die even so in Christ shall all be made alive." The apostle is referring to the fact that the benefits of Christ's death and work are as wide as the consequences of the fall,—even wider, if that were possible. No man inherits sin and death in Adam but also inherits life in Christ. In that sense every man shall be made alive. If he dies it will be because he chooses death rather than life.

But when the sacred writers speak of the end of sin, they all use one speech, they make one impression, they refer to it as death, destruction, eternal loss, or similar expression.

Now this uniform testimony I cannot understand if the Universalist is right. And since I am bound to accept this word, I reluctantly and sadly say to my Universalist friend, My brother, I would gladly accept your rose-colored theology were it not that this whole Bible gives witness the other way.

I cannot accept the Universalist outlook because the facts of life are against it. What do we see? Men becoming hardened in sin—the law of habit, the sin indulged in turning the man who does it into its own image, until the sin he loves. He becomes fixed in a direction away from God, fixed by the love of sin and the force of his own nature. He wills to be away from God and he loves to will it.

The Universalist says, God will bring greater motives and powers to bear upon him in the next world, which will either melt him or break him, with the result that he will turn to God.

How does the Universalist know that? Everything that is done now is insufficient. The love of Christ and the pleading of the Spirit does not touch the man now. How do you know that they will bring him to the cross in the next world? Will God work more powerfully to save there than he does here? Then he deals unfairly to this world.

If you are to be converted a thousand years from now, why does not God use the same means to convert you now, and thus prevent your long life of sin? Scripture says, "He is joined to his idols—let him alone." Reason says, God cannot and will not force his will. He is becoming more and more fixed every day.

Scripture, the law of habit, reason, our daily experience that God seems to be in no hurry to overpower evil men's will, all these things compel me regretfully to close my ears to the beautiful voices that say, Ye shall not surely die, eternal death is eternal life, hell will empty itself into heaven.

It is one of the lessons of life to learn this: that when fact is against the hope it is both duty and common sense to accept the fact.

While I am speaking of this, it might be said, Does not the mercy of God endure forever? Is not the love of God in all parts of the universe, even in the lowest hell? Would God refuse the advances of any one? If from the ranks of the lost there came forward one who desired salvation, would God thrust him from him? Is that like God?

If your son should rebel against you, but finally repent and seek forgiveness, would *you* shut up your compassion, would *you* refuse to be gracious? Is God less merciful than you?

If in the dark and stormy night you heard a faint knock at your door and there, crouching in the snow, was your worst enemy,—a man who had insulted and wronged you, but now all faint and chill, asking for shelter from the raging tempest; would you slam the door in his face, and leave him there to perish?

You know how there went up an awful voice of indignation because when the "Elbe" was struck by the "Craithie," the English steamer steamed away as though nothing had happened, and out of a shipload of 335 or 350 only 15 or 20 were saved, and they all officers of the Elbe save two or three, every woman and child perishing except one. You may be sure that God will not be outdone by man in compassion.

In his poem, *The Eternal Goodness,* Whittier says:

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed, He will not break,
But strengthen and sustain.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts he gave,
And plead his love for love.

And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

O Brothers! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

And thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on thee!

Who would not say Amen to that? We can never lean our heart too close on God. But that is the cry of one who longs for God, whose heart is in harmony with God.

There is another side, however. That side Whittier brought out himself in his poem *The Answer.* God is love and his mercy endureth forever, but the soul that loves the sin finds hell in the sin that it loves.

Tho God be good and free be heaven,
No force divine can love compel;
And, though the song of sins forgiven
May sound thro' lowest hell,—

The sweet persuasion of his voice
Respects the sanctity of will,
He giveth day; thou hast thy choice
To walk in darkness still.

As one, who, turning from the light,
Watches his own gray shadow fall,
Doubting, upon his path of night,
If there be day at all!

No word of doom may shut thee out,
No wind of wrath may downward whirl,
No swords of fire keep watch about
The open gates of pearl.

A tenderer light than moon or sun,
Than song of earth a sweeter hymn,
May shine and sound forever on,
And thou be deaf and dim.

Forever round the Mercy-seat
The guiding lights of love shall burn.
But what if, habit bound, thy feet
Shall lack the will to turn?

What if thine eye refuse to see,
Thine ear of Heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail?

O doom beyond the saddest guess,
As the long years of God unroll
To make thy dreary selfishness
The prison of a soul!

To doubt the love that fain would break
The fetters from thy self-bound limb,
And dream that God can thee forsake
As thou forsakest him!

Is not the philosophy of future punishment in that poem?

Another answer to the question as to the duration of future punishment is that of the annihilationist. He says, Life is only in Christ. We have no immortality. That comes to us only as a gift of God in Christ. If we refuse Him we cut ourself off from the source of life, and if we continue thus we disappear into nothingness. This annihilation may not come to pass till after ages, but a life of sin and separation from God will certainly end at last in total loss of soul power, of our very power to exist.

Many hold this view. But I cannot go with them. We are taught both by reason and revelation that the soul is immortal. In the New Testament eternal life is not the same as eternal existence. Eternal life is to know God by love and trust. Life as existence is to think, to feel, to be conscious. The sinner has the latter as well as the Christian, and there is no reason why he may not have it forever.

If any man will ever cease to exist must it not be by God's putting forth an arbitrary power quenching the soul into nothingness, as you quench the flame of a candle? Will God do that? Conscience, reason, revelation, some say science too, all seem to teach the immortality of the soul.

What then is future punishment? Is it torment in literal hell-fire? Fire burns matter, it does not and cannot burn spirit. The oriental figures of speech in the Bible we must not interpret literally. The descriptions of both heaven and hell are borrowed from what we see around us, so that we can get a little idea of what the next world is. These descriptions of gold and pearl and fire are simply images, pictures, figures. The other life is spiritual and not physical and material.

Coming then to the question, what is future punishment? I would say *future punishment is the stroke of justice.* It is the making even earth's inequalities.

You know how often the poor and good are thrust aside and robbed in this world. You know how hard it is to get justice even in courts which are formed for that very purpose. We had an illustration of that when the Sugar Trust which throttles competition and kills independent manufacturers, was upheld as in no wise a violation of the Interstate Commerce Act.

Railroad corporations used to run their trains through large towns and cities without gates, killing more people in a year than are slain in some battles. Thousands of mothers, widows and children mourn in loneliness and poverty because through the stinginess or carelessness of corporations husbands, fathers and sons have been slain.

Corporations used to run their electric cars through the streets without fenders or guards, maiming or killing hundreds every year.

There are murders that find no recompense, no just reward, in spite of the proverb, Murder will out. There are thousands of murders that have never been punished.

Now God is looking on all this. Justice must be done. There must be a righting of wrongs. The man that entraps your daughter, that tempts your son with drink, that robs and cheats,—that man will feel the arm of justice. The universe must get even with him. The fowls will come home to roost. Hell is the clearing-house of the universe. There the accounts are balanced, and every man receives his just dues.

If this is so, if eternal punishment is the justice of the almighty in action, there must be grades and kinds of punishment according to the offense. Hell must be a world of infinite

variety. The Bible speaks of the few stripes and the many stripes. All sins are not equally heinous. All lives are not equally vicious.

Some men are respectable in outward life, but they have no love of God in their hearts, nor any unselfish love of man, nor any confession of Christ on their lips.

Their punishment may be more negative than positive—they cannot see God because they have no spiritual vision. They may have no positive infliction of pain—only negative, only the loss of the Beautific vision, communion with God, the ineffable joys of those who feast with Christ.

The lot of every one who endures the punishment of the hereafter will be in accordance with the exactest justice—not a pang will be inflicted but that the conscience will say, this is right.

Therefore, as Archdeacon Paley says, the highest of those who are not saved may be not far removed from the lowest of those who are saved. And the best in hell may live in a different world from the worst in hell.

This leads me to say that *eternal punishment is the working of the law of cause and effect.* It is the law: Whatsoever a man soweth, that shall he also reap. If he soweth to the flesh, corruption; if to the spirit, life everlasting.

Can any man find fault with that? This is the law of retribution which, like the mills of the gods, may grind exceeding slow but will grind exceeding small.

Every sin will find its due reward. The licentious man will find one kind of punishment, the lying man another,—every man in his own order, every man according to his own kind, every man reaping the results of his own life.

Even in this life this law has begun to work—the shadows of perdition covering men before they go into the eternal darkness.

On this day I complete my thirty-sixth year, wrote Lord Byron, at Missoloughi, January 22, 1824, and then wrote:

'Tis time this heart should be unmoved,
Since others it has ceased to move;
Yet, tho' I cannot be beloved,
Still let me love!

My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone!

The fire that on my bosom preys
Is lone as some volcanic isle;
No torch is kindled at its blaze—
A funeral pile.

The hope, the fear, the jealous care,
The exalted portion of the pain
And power of love, I cannot share,
But wear the chain.

And then he says that since life, for him has nothing to offer, let him lay it down in dying for the liberties of Greece.

If thou regrettest thy youth, why live?
The land of honorable death
Is here—up to the field, and give
Away thy breath!

Seek out—less often sought than found—
A soldier's grave, for thee the best;
Then look around, and choose thy ground,
And take thy rest.

As you live so will you die, and so will you find your eternity. Like produces like. "Each one kindles the flame of his own appropriate fire." As Milton says, "God punishes sin with sin."

A drinker said to John B. Gough: "Dives in hell never longed for a drop of water on his cracked tongue as, with all the power I have left me, I long for drink; and I'll have it." And he did have it, and died a drunkard's death. You grow into the image of your sin,

Sin increasing still
And growing, day and night,
Into the essence of the soul.

That is hell. You need no material fire. You need no wrath of God. Yourself are your own hell.

An intelligent and high-bred man had slain his antagonist in a duel. Brooding and living over this at last dethroned his reason, and in the asylum he suffered remorse. "Most pitiable it was to see him measure off the paces, stand and give the word, 'Fire!' then wring his hands and shriek, 'He is dead, he is dead!' then pace again and fire and renew his self-upbraiding."

We need no flame, we are our own punishment, we and the laws of the spiritual universe we have violated. In that world where everything is seen in its true light our old sins will return upon us, they will come back to our side, like spectres they will point their long fingers at us, and cry, Thou art the man.

We cannot escape from ourselves, we cannot escape our record, the white light of reality shines upon us, the past and present are summed up in us, and so we sit apart in eternity, weighed, rejected, without God, without hope. That is eternal punishment.

* * *

We must adjust ourselves to Truth. For Truth is a steam-roller that flattens out all opposition at last.—*Rev. Geo. H. Lee.*

The Origin of Races

By D. J. Whitney, Exeter, California

(We are pleased to use the following article from Mr. Whitney, who is a new contributor to our journal and who has written this article at our request. He is not a minister nor a theologian, so he informs us in his letter, but a scientist. He writes: "My writing on evolution and related matters is done from the attitude of a scientist, not of a theologian. My knowledge of science came as a student of science, and my work for a number of years was agricultural investigation, with all writing done on that basis. I believe this has enabled me to observe fundamental fallacies in the theory of evolution that seem to be generally overlooked."—Ed.)

IT has been the fashion in certain circles, notably in connection with the theory of evolution, to assert that a conflict exists between science and the Bible. As discoveries increase regarding the laws of life, however, the supposed contradictions between science and the Bible become less. It may be long before all such difficulties are removed, but certainly it is profitable for both scientist and Christian to note how well certain scientific laws of life explain present conditions when applied to the Bible narrative.

One of the most puzzling and long-standing problems has been the difference among races of men, although a common parentage is attributed to all.

Far back in Bible times the Ethiopian had a skin dark enough to go into a proverb. *Terra cotta* statuettes made in Egypt 2500 years ago and lately discovered in Memphis show typical men of numerous races, each as distinct in racial type as men of those races today.

Here, therefore, is a problem: All men come from a common stock, yet early in human history they split up into many distinct types and those types have remained distinct and unchanged for thousands of years, except where races have intermarried.

This is a problem for the evolutionist as much as for the creationist. In fact, the evolutionist has a double problem, because his whole theory is based on change, but races of men have remained unchanged.

Mankind has had two beginnings. The first was from a single pair, who were created perfect, although they fell before the birth of children. The second beginning was nearly 2,000 years later from the families of the three sons of Noah.

The laws of heredity have been found to apply just the same to men as to plants and animals. It is profitable to note how well these laws account for the races of men, beginning with the three sons of Noah.

Men are all one species. All biologists agree to that fact. Different races are merely different varieties of men, the same as there are different types or varieties of roses or breeds of sheep. Human varieties certainly must have come into being in accordance with the same laws that are used in agriculture to develop new varieties of plants and animals.

Differences occur between every two individuals. No two are precisely alike. When those differences are very marked and continue for generations, they are called varieties.

Two definite processes (which are closely related) are used to make varieties, or to secure improved strains of plants or animals. Races of men evidently occurred by the natural use of those processes.

It is becoming a practice, when a plant or animal is found with some desired variation from the general run of the species, to breed it to its close relatives for one or more generations. This frequently increases very greatly the feature which is wanted and in time that feature becomes fixed. The second, and somewhat similar process, is to breed together only individuals which have the desired feature. Very great improvement in nearly all our domesticated plants and animals has been secured by that process.

Take merely one illustration. Burbank found a common daisy only slightly larger than its mates. He saved the seed for generations and saw that it was not crossed with the common wild daisy from which it came. In time the Shasta daisy was the result. The slight difference in size became a great difference in size. Similar illustrations almost without number can be found in agriculture.

Five thousand years ago in round numbers there were only three families from which all men were to come. It is rather interesting that anthropologists class men as originating from three main stocks, but that is mentioned only incidentally. Each child in each family cer-

tainly must have differed from the others just as children do today.

Suppose that one child had a slightly darker skin than the rest and that his descendants intermarried for a number of generations. By the laws of heredity the ultimate descendents would be very dark. Something like this would account for the negroes.

If descendants of a child with less than normal color were segregated and bred together, a race would result with a pale skin. Slant eyes and a yellowish tinge to the skin, although almost too faint to be noticed at the beginning, in time would give the Mongolian. So on for all the features of body and mind that make up the races of men today. The differences would naturally be small at the beginning, but they would be increased by close breeding and fixed after a few generations, and then cease to increase after the number if individuals of each strain was so abundant that the marriage of close relatives was no longer necessary nor common. The process would be almost identical with that used in producing the Shasta daisy.

Now let us see how well the process fits with conditions after the Deluge when only three families made up mankind.

The patriarchal age continued for a long time. We know that; therefore members of each of the three families kept together for some time. Marriage with close relatives is looked upon with abhorrence today, but when the world was young and men lived for hundreds of years and had abilities proportionate to their vitality, close marriages were not harmful. In fact, nothing else was possible. Even ten generations after the Flood, Abram married his half sister, although less related mates were possible. Both his son and grandson went to the same family from which he came for their wives.

For some time, therefore, after the re-peopling of the earth began, marriage occurred either within each family, or with very close relatives. Physical and mental traits of the common ancestor would be so increased and made permanent that in time numerous distinct races would exist. The tendency toward marriage with close relatives would naturally be increased and even compelled by the dispersion into different countries and the confusion of tongues. No date is given for this dispersion, but it must have occurred while Noah's sons, or at least his leading grandsons, were still alive.

It is worth noting that, although the marriage of close relatives is wrong and injurious, the extreme limit of the mating of animals is carried on today by live stock breeders, often for several generations, when exceptionally strong and desirable animals are found. Results are highly beneficial, though with weak individuals results would be ruinous.

We get, therefore, in the rules of heredity which scientists have discovered and agricultural experts use, a full, complete and simple explanation for the races of men, in exact accord with the Bible narrative.

Even if we ignore the Bible narrative, we further find that mankind seems to have come from three main stocks; that civilization began mostly in the general district as stated in Genesis and that the races of men seemed to have spread out from there; also that nearly all of the leading civilized races: Chinese, Indians, Persians, Chaldeans, Assyrians, Phoenicians, and so on, began their civilization at approximately the same time, about 5,000 years ago.

With few, if any, exceptions these races have the tradition of a divine origin, a Golden Age, wickedness, and destruction by a Deluge. However, all this is a matter aside from the scientific explanation of the origin of races.

The matter of somewhat similar variation of animals after the Flood by the processes of close breeding deserves some attention. Not improbably different kinds of wild ducks, for example, and members of the deer family originated in that way. The American bison is like the ox in certain fundamental respects—a closely related species, as they term it. The stock had been isolated for several thousand years before cattle were brought to America. Bison could come to differ from oxen as negroes came to differ from Mongolians, yet bison will breed with some cattle and the progeny will be fertile—an indication of common ancestry.

Before dropping the subject, one criticism by evolutionists may be noted. An example can be given in the words of Dr. Edward L. Rice, Professor of Zoology in Ohio Wesleyan University, who denies that each species reproduces "after its kind." He says, "Clearly this common parentage (of mankind as descended from Adam) cannot have been identical at once with the Hottentot and the American Indian, with the Chinese and Anglo-Saxon."

His use of the term "identical" is too confusing to permit certainty as to his meaning, but the following point is all-important, whatever his meaning may be. As long as man

is one species, Hottentot, Anglo-Saxon and Negro, all had common ancestors to begin with. If Dr. Rice selects ape-men as those ancestors in preference to the three sons of Noah, he is forced by the pivotal point in evolutionary argument to the same explanation for the differences in the races of man that the creationist must use. He either does not know what he means by his argument, or he applies laws of heredity to his theories that he will not allow scientists to use who believe in the Bible as the accurate and inspired Word of God.

Do Evangelicals Think?

THE editorial printed below is from a recent number of a denominational monthly published in China.*

We must re-think our Christian positions. We talk a great deal about that, how many of us are actually *thinking?*

For at least twenty-five years Christian thinkers have been trying to adjust themselves to the new world. For many centuries before this generation educated people had held practically the same attitude concerning creation, the Bible, miracles and many fundamental creeds.

The scientific method, many remarkable discoveries, a great knowledge of history, especially of the history of human development, and literary criticism of ancient manuscripts have changed that attitude to a very marked degree.

Not many educated people longer believe, for example, in the Biblical account of creation. Our conception of the universe is infinitely enlarged. The world, instead of being six thousand years old, is now, we are sure, hundreds of thousands of years old and may be millions of years old.

Such things have, of course, shaken us completely off the old philosophical and theological foundations. We must have quite a new idea of religion if we are to have any religion at all. We have less confidence in what our fathers called "revealed religion." It would be very easy to believe in a religion that came unquestionably from the hand of God. We must believe in a religion that has come through men much like ourselves, in fact, men much less able and much less holy in many cases than many of the great Christian leaders whom we gladly follow today. That does not mean that there has been no revelation. But God has not revealed Himself quite so directly as our fathers thought.

All these things affect our thought about Christianity. Great preachers and teachers do not speak so surely as they did even ten years ago. Every thinking Christian is re-thinking his position, trying to be courageous and honest. The spirit of Christ and the ideals of Christ rule more than ever. But there are many things in philosophy of which we are not sure.

What a *thrilling* task! Our problems are age old. But we must deal with them in new situations and we are none of us sure of the solution. New factors are coming in almost every day. All the time our supreme effort is to realize the best and finest in the world and in humanity. We are trying to create a bigger, nobler man in a vaster, more glorious universe.—*China Christian Advocate.*

The charge is constantly made by the Modernists that we Evangelicals do not *think,* that we are chiefly following a lapsed tradition, accepting what our fathers honoured and loved simply because they were our fathers and ignoring all the light which, it is alleged, has exposed the untruth of much they considered essential in the Bible revelation.

They say if we would only learn to think we would abandon our evangelical beliefs forthwith. Some of them coin contemptuous epithets and cast them at us. We are the poor, ignorant, out-of-date upholders of a pitiful cause. If we would only consent to think, we could join hands with the modernist and the widening gulf within the church would cease to be.

We are relieved to know that no more serious charge is laid at our doors. We are not charged with being irreverent or ungrateful or selfish or malicious. It is a non-moral delinquency that is ascribed to us; it is plainly less heinous than the charge of disingenuousness or of wilful pride or of cold indifference to the rights and needs of others.

Yet facing the charge directly and sincerely examining our own course and principles, is it true that we do not think? Or is it rather that we persist, for reasons valid to our own conscience and intelligence, in thinking along other lines and upon other fundamental presuppositions than the modernists?

1. *Perhaps the most radical difference in our thinking is in our conception of the living God himself as not only omnipotent, for the modernist seems to admit this, but as strictly and grandly* FREE. He is as free as infinite, uncreated life, life above all the limitations that control created objects, must inevitably be. For his Sovereign Person knows no coercion of law, but only that spontaneous expression of his own nature—infinite love and infinite goodness. Our thinking repudiates indignantly the imputation that he is in any

* Our good friend, Dr. Dyson Hague, sent us copy *The Bible for China,* official organ of the Bible Union of China, with request we reprint in BIBLE CHAMPION this article taken from it.—*F.J.B.*

sense subject to the limitation of law or any other created thing.

He can make worlds and unmake them and quite probably has been doing so from all eternity and will continue it through the endless ages to come. He has made nothing nor will he make anything that is contrary to infinite grace and infinite goodness, but in all the operation and superintendence of his works he is as free as he is supreme. All the laws of "Nature" are creatures of his will and that will which ordained them could expunge them in an instant. And that he should interpose the sovereign might of that will to over-rule and for the moment supersede them, when to his holy mind it seems fitting to do so, is, to the thinking of evangelical men, the very alphabet of thought.

It is thus in our thinking that miracles came to pass amongst God's people of old. To his sovereign mind there was occasion for them. Miracle and prophecy occur whenever he sees fit. They were significant surprises; they said to the multitude, "I, Jehovah, am here." It is thus that the similar occurences of the "new birth" and of many instances of answered prayer obtain in our own day.

This postulate of evangelical thinking is, we maintain, eminently reasonable; indeed we cannot understand why it is not self-evident and welcome to every reverent soul. Would that all our missionary teachers of science and philosophy were with enthusiasm sowing this seed in the hearts of their students. We would then have more believing graduates and more of them eager to preach the New Testament gospel with the conviction that wins men to Christ.

2. *And again, is it true that Evangelicals without thinking accept the Bible records as true?* For example, the Old Testament records speak of many "terrible things in righteousness" ordered and permitted by a just and holy God. But in this present age also "terrible things" (horrors) of every sort, single and upon a gigantic scale, are permitted by God.

All these our Modernist contemporaries together with ourselves behold and we together recognize them as in some mysterious way consonant with the holiness, goodness and wisdom of the Almighty One who made a world in which these things were not only possible but certain and common.

But Evangelical thinking men simply and consistently transfer this habit of thinking to the records of terrible things contained in the Scriptures. Those frightful things in the Bible record we view as we do similar inexplicable misery in the world around us now; we think of them as explicable and right in the eyes of Him whose ways are far above out of our sight.

Therefore we accept the record of the destruction of Sodom and of similar and awful dealings of God with men in those ancient days because we deliberately think that some were manifestly deserved and we think that others, terrible and to us inexplicable, are no more apparently inconsistent with God's goodness and wisdom than many terrible things before our eyes today. The God of the twentieth century is the God also of the Old Testament.

Our thinking habit forbids us to denounce and reject inexplicable things found in the Bible when they are no more inexplicable than awful things that we see in the world we inhabit. We deliberately think that all these, ancient as well as modern, will surely be found consonant with God's goodness in that day when we shall know as we are known. As evangelical men we think, and thinking we accept the Bible as the Word of God.

3. *We see the thinking of our modernist neighbours abjectly surrendered to hypotheses that change from decade to decade.* They think in terms of them as they do of gravitation or chemical affinity—too often to the virtual exclusion of God as the Master Worker in his own world. God, frequently, is to them a Force, an Influence, an Idea, an Immanent Something but not the personal Jehovah.

Our thinking excludes from any cosmic process the origin of the spirit of man or of motion or of light or of primordial matter or of the energy that we call life. We would have the sense of dishonoring our own thinking powers if we even ventured seriously to account for them by any such process. Those, as the Bible reveals and our thinking demands, are from the mind and hand of the Creator.

Our own thinking does not ignore the findings of science or refuse to use hypotheses that may help in searching out the deep things God has prepared for the children of men. But can man "by searching find out God?" The outstanding facts in our thinking concern the Source and Centre of matter and energy, concern the Personal Power that does now and will to the end provide for the daily needs of his creation. And our thinking regarding these ultimate facts of creation and power and spirit and life rests upon his divine Word revealed to men through the prophets and his Son.

While our thinking may descry a gradation and succession in the animate world orderly and clear—it also requires that God's intervening hand should have made and marked the steps in that gradation, and this the Bible proclaims.

Moreover our thinking perceives more readily and perceives with awe the fact of degeneration—swift, certain, appalling, demonstrable to the feeblest mind. It also discerns this degeneration in the spiritual world, starting with the question, "Yea, hath God said?" and proceeding till there is the breach of loving communion with God. Our thinking has convinced us that the only progress there is—real and continuous into eternity, begins with the new birth and heart union to Jesus Christ as crucified Redeemer and Lord and proceeds with surrender to his Spirit and does not culminate in this life but advances in the world beyond where the fulness of God will nourish and expand and energize the soul to all eternity.

Apart from this is Hell!

And these general principles are the cardinal teaching of the Scriptures, which Book our thinking constrains us to accept and use as God's faithful witness and Word.

The Mosaic Cosmogony

By Frank R. Buckalew, San Francisco, California

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IN the first chapter of Genesis (containing only thirty-one verses) the writer states nine times that living creatures were commanded to reproduce each other after its kind. This has been a challenge to the evolutionary theorist. Haeckel termed Darwin's "Origin of the Species" as "anti-Genesis," saying: "with a single stroke, Darwin has annihilated the dogma of creation."

We have written out seventy-five verses from various books of both the Old and New Testaments, which speak of God as Creator. In addition, we have found forty-six different references in the Bible to God as Creator of Man.

In the great steps of creation, as outlined in the first chapter of Genesis, there is a general correspondence between the order of creation there outlined, and that of science. Genesis says that the earth was chaotic, "without form and void." Science confirms it. Genesis says that life came after the formation of the planetary rocks, and Science confirms it.

The Bible gives us a steady progress from chaos to the rocks, from rocks to planet, then marine animals, then the land animals, and, last of all, man, with dominion over the creatures. So does Science.

This is a remarkable agreement, which critics of the Bible too often overlook. Sir William Dawson, a President of the British Association, said: "It would not be easy, even now, to construct a statement of the development of the world in popular terms so concise and so accurate." A careful man will not hurriedly dismiss the Book of Genesis as just a superior sort of folk-lore.

"I do not see any God in your system of creation," said Napoleon to Laplace, who had presented him with a statement of his views upon the "Nebular Theory of Worlds." "Sire, it does not require any God," replied Laplace. It is very interesting to remark that his nebular hypothesis, once the vogue in the scientific world, is now rejected as inadequate by many scientists, while the planetismal theory is advanced in its stead.

Sir Robert Anderson said, "Never until our own time have Scripture and Science been (so far) in accord, but the changes that have harmonized them have been in science and not in the Bible."

Wellhausen, who, more than any modernist, was the father of destructive criticism, in answer to Robertson Nichols' inquiry whether the Bible could retain its authority over the minds and hearts of men, in the light of modern research, replied "I do not see how it can."

How strange these critical words sound in the light of the fact that, at the time of the meeting of the British Association in 1865, a manifesto was drawn up and signed by 617 scientific men, many of whom are of the highest eminence, in which they declare their belief in the truth and authenticity of the Scriptures, but also in their harmony with natural science. This manifesto was printed for the

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signatories and the original document deposited in the Bodleian Library at Oxford.

Sciences being Reconciled to Scripture

John Urquhart says in *The Bible, Its Structure and Purpose:*

"I happen to know that the science which is supposed to have discredited the Bible is the science of sixty years ago. I know its indictment of the creation history in Genesis cannot be sustained by the science of today; that authoritative geology has recently brought back the flood and finds in it the great dividing line between paleolithic and neolithic man; by recent research, supposed differences between Scripture and science have disappeared, and left an agreement apparent, which is one of the marvels of the times. The man who begins to settle his theological bearings under the belief that science has hopelessly discredited the Bible will, therefore, settle them under an unhappy delusion."

Revelation says: "In the beginning God created the heavens and the earth," and this is supported by the testimony of Christ and His apostles. The first chapter of Genesis has commanded the attention of man ever since it was written by the hand of Moses. It is not a myth or legend; not a philosophy or a discovery of science. It is a revelation from God to man, and answers his constitutional questions as to the nature of being, and the order of becoming.

Critics say it is not in harmony with modern science, but the trouble with the critics is that they confuse science with philosophy. Science is the knowledge of facts and their relations. Philosophy is speculation of facts. The Genesaic account does not agree with any of the philosophies. As Bergson says in *Creative Evolution:* "Evolution is not science; it is a philosophy."

And it is the disagreement of this chapter (Genesis 1) with the hypothesis of evolution which the critics refer to when they say it does not accord with science.

Evolution Antagonistic to Creation

Professor Pfliederer writes: "There is only one choice. When we say 'Evolution,' we definitely deny Creation. When we say 'Creation' we definitely deny Evolution." Professor James Sully says: "The doctrine of Evolution is directly antagonistic to that of Creation."

Every one of the millions of forms (fossil remains) found on earth, brought from sea and land, illustrates the Mosaic contention and refutes the Darwinian claim.

It was the consideration of this fact of science that led Professor Everett, of Harvard, to say; "Evolution, or this story of transformation and activity, is a dream"; that led the late Professor Agassiz to remark, as a paleontologist, "I am compelled to say that the theory is a scientific mistake, untrue to its facts, unscientific in its methods and mischievous in its tendency"; that compelled Ex-President Leavitt of Lehigh University to affirm: "All the facts of the past cycles of the earth are against Darwinism;" and that moved Sir William Dawson to write: "The records of the rocks is decidedly against evolutionists."

Professor Dana, whose name is one of the most outstanding in geology, delivered a lecture to the students of Yale University a year or two before he died. His subject was, "The Creation Story in Genesis." He declared that inspiration alone could account for its exact accord with recent discoveries.

He also mentioned how the late Professor Guyot, a friend and fellow-scientist, came to the same conclusion. At the outset of his career, he was appointed Professor of History in a Swiss University. He resolved to commence with the origin of all things, and got hold of every available book on Biology, Geology, Astronomy, etc. Then he tabulated his results, and, when his sketch was completed, he found, to his amazement, that his order of events was the very order in the first chapter of Genesis.

But even the single fact that Genesis puts the creation of man last in the series is enough to show that the record could not have come from man. Huxley tells us man is nature's last-born, but the Bible has proclaimed the same truth for thousands of years before the earth's records were opened, and before the strata were explored. We know how Huxley could make the statement. Geology taught him the fact. But where did the Bible get it?

John Urquhart says: "We believe the answer to be that God inspired Moses." Professor Romanes says that "The order in which the flora and fauna are said by the Mosaic account to have appeared upon the earth corresponds with that which the theory of evolution requires and the evidence of geology proves."

Moses, the Oldest Ethnologist

A few years ago in a church in Berkeley, California, a visiting minister-lecturer said: "The first eleven chapters of Genesis should be dismissed as fables." Let us look at what one of America's greatest scientists, George Frederick Wright, a world authority, has to say:

"Moses was learned in all the wisdom of the Egyptians, of which his legislation and the marvelous table of the affinities of nations in Genesis [illegible] at once the admiration and the despair of ethnologists, furnish independent proof. (P. 461, *Origin and Antiquity of Man.*)

A little further on, we read "that the distribution of languages, races and religions, as well as of both wild and domesticated plants and animals, clearly points to Central Asia as the original center from which they have set out to compass the world. It is no slight confirmation, both of this theory and of sacred history, that the oldest ethnological table in the world, that of the tenth chapter of Genesis, and the account in the earlier chapters of Genesis, lead us back to the same center for the origin and dispersion of the human race." (*Ibid* p. 476.)

Here are some outstanding scientists who have profound respect for Moses' statements: Cuvier, the founder of paleontology, says, in his *Discourse sur les Revolutions du Globe,* "Moses has left us a cosmogony, the exactitude of which is more wonderfully confirmed every day."

Professor Quenstedt, the great and learned geologist, although no Christian, says admiringly of the Biblical account, "Moses was a great geologist, wherever he may have obtained his knowledge." (From *Die Schoepfung,* p. 8 and 27.)

The great scientist, Ampere, said: "Either Moses knew as much about science as we do, or he was inspired."

Francis Bacon, who was called the brightest and wisest mind of mankind, said: "I do much condemn that interpretation of Scripture which is only after the manner of men, as they do use to interpret a profane book."

Professor Dana, geologist, declared: "The first chapter of Genesis and science are in accord."

To me it is "The Book"! I cannot share the view that it records man's growing conception of God. It is a revelation of God to man, in its unity and harmony, its story of the fall of man, and the plan of redemption, its predictions, some of which, as an infidel Frenchman remarked, "were fulfilled with grewsome precision." The prophecy concerning the Jews and their dispersion is sufficient in itself to attest its inspiration.

Let us cling to it with loving tenacity. "Thy word is very pure: therefore thy servant loveth it." (Psalm 119:140.)

"O, how I love thy law; It is my meditation all the day." (Psalm 119:97.)

The Inspiration of the Bible

By T. T. Page, Saint Louis, Missouri

AFTER withstanding the assaults of infidelity and the scorn of skepticism for thousands of years, the Bible is still the best attested and the most authentic book in the world. It used to be the fashion for its enemies to assail it in the open, but now the frank methods of Paine and Voltaire have been abandoned, and the present-day assailants of the Word, instead of coming out as its open enemies, pose as its friends, and assail it from within.

The old enemies of the Bible, while unfair in their warfare and fallacious in their reasoning, were at least honest in their methods, and the defenders of truth knew where to find them. These latter-day combatants, working inside the camp of the faithful, call themselves "Modernists," forgetting that truth is always the same and never changes. What was truth in the days of Abraham or Moses is truth today, and will be truth while the ages of eternity roll their ceaseless round.

The Bible was written by men controlled by the Spirit of God, and contains all that is necessary for us to know of the divine will. But, while accepting the inspiration of the Bible, I believe that it is to be interpreted by the rules of common sense and sound logic, the same as any other book. Any writing that cannot stand the light of reason cannot be accepted.

The Bible is not a text-book of science, neither is it primarily a history: but it is a remarkable fact that, wherever it comes into contact with the accepted verities of science, or the known facts of history, it is in thorough accord with them. Moses, when he wrote of the creation, was ignorant of modern science; yet his record is in agreement with its teaching. This of itself is enough to prove that he was inspired. And it is a fact that the historical portions of the Bible, down to their most minute details, are corroborated by the records handed down to us from secular sources.

Although for ages the enemies of the book have attempted to throw discredit on its statements, in no single instance have they succeed-

ed. The records of mankind, written on the face of the rocks of the earth, on monuments and in books, proclaim the Bible the most creditable book ever penned, and every spadeful of earth, turned up by the excavator in Bible lands, but serves to confirm the truth of its record. No other book in the world stands upon so sure and solid a foundation. This assertion is made without fear of contradiction, leaving out of sight the question of its divine origin.

What does the book claim in regard to its own inspiration?

It tells us that the Holy Spirit guides different men in different ways, and to different ends (1 Cor. 12:4-10):

"Now, there are adversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self same Spirit, dividing to every man severally as he will."

The Bible reveals to mankind such truths as man is incapable of learning by his own unaided wisdom. The things that man can learn for himself are left for him to discover. The Lord reveals to man only the things necessary for him to know, and which it is impossible for him to discover by himself. In Eph. 3:2-5 it is said:

"If so be that ye heard of the dispensation of the grace of God which was given me to youward; how that by revelation was made known to me the mystery, as I wrote you in few words, whereby when ye read ye may perceive my understanding in the mystery of Christ, which in other generations was not made known unto the sons of men, as it has now been revealed unto his holy apostles and prophets in the Spirit."

The revelations of God to men were not the result of the meditations of men's minds, but were given from God Himself. They did not originate as ideas of men, but were the ideas of God put into the minds of men, and the apostles and prophets in speaking them, were not speaking their own thoughts, but were giving utterance to the thoughts of Jehovah.

In 1 Peter 1:10-12 we read:

"Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace which should come to you, searching what time, or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ and the glories which should follow them. Unto whom it was revealed, that not unto themselves, but unto you did they administer these things which now have been announced unto you by the holy spirit sent forth from heaven; which things angels desired to look into."

The prophet did not always understand the meaning of the message he delivered, and even the angels of heaven sought to learn its purport.

The prophet did not speak according to his own mind and will, but spoke as he was moved by the Holy Spirit (2 Peter 1:21): "For no prophecy ever came by the will of man, but man spake from God, being moved by the Holy Spirit." In Acts 28:25 Paul says, "Well spake the Holy Spirit through Isaiah the prophet." In Psalm 23 David says, "The spirit of Jehovah spake by me, and His Word was upon my tongue." These quotations show that the prophet was only the mouthpiece through which Jehovah spoke.

The Bible teaches that everything in its pages is inspired (2 Tim. 3:16,17):

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

And in 2 Peter 6:15,16 we read:

"Even as our beloved brother Paul also, according unto the wisdom given him, wrote unto you, as also in all his epistles, speaking in them of these things, wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other Scriptures, unto their own destruction."

Here Peter classes the writings of Paul, the man who once "rebuked him to his face," as a part of the scriptures.

The Bible claims for itself that it is the unerring and infallible Word of God. Our Saviour calls the law of Moses the Word of God. Paul claims that his own writings are the word of God (1 Thess. 11:15):

"And for this cause we also thank God without ceasing, that when you received from us the word of the message, even the word of God, ye accepted it, not as the word of man, but as it is in truth, the word of God, which also worketh in you that believe."

Every word in the Bible has a "Thus saith the Lord" behind it. Jesus said, referring to the Pentateuch, "For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in nowise pass away from the law, till all things be accomplished."

Jesus and the Fifth Commandment

By the Reverend George G. Phipps, Newton Highlands, Massachusetts

IN all the various and inharmonious discussions concerning the Birth of Christ, there is one point evidently neglected, if not utterly overlooked, by those who affect to believe that Joseph was the natural father of Jesus—that Jesus Himself never once acknowledged such a fact to be true.

"No man convinceth Me of sin," He said, which at least implies the sinlessness of keeping all of the Ten Commandments. Yet the Fifth Commandment expressly directs the honoring of both one's parents, the father no less than the mother.

And Jesus, as testimony is plainly given, paid the utmost deference and honor to Mary, His mother, even to the last, and from the very cross of His agony and death.

Yet nowhere in Scripture appears any similar "honoring" of Joseph, even by a casual mention of his name. He seems to have been entirely ignored as a father, though Jesus, as a boy and young man, it is stated, "was subject unto them," in the family life.

Also contrary to any mention of Joseph's name, Christ's specific statement to the Jews was, "I *proceeded forth* and *came from God;*" or as the R. V. translates it, "For I *came forth* and *am come* from God." A mere tautology? If not, the words may well receive emphasis in this connection.

"Though I bare record of Myself, my record is true: for I know *whence I came,* but ye cannot tell whence I came."

The Jews thought they could so tell, as do some of the Modern Thinkers. "Is not this the son of Joseph, whose father and mother we know?" "We know?" Certainly not. "*Ye cannot tell whence I* came!"

And thus the Heavenly Father was the only father Jesus ever referred to, or "honored," even in the way of obedience to the Fifth Commandment.

Some have attempted to explain this elision of the name of Joseph from the Gospels as being due to the probable fact that Joseph had already died. A surmise only: for the Jews recognized Joseph as a familiar character, a man among men, "whose father and mother we know," they could say. But why then should Jesus Himself have never "honored His father," obeying the Commandment and claiming, "as the Father gave Me commandment, even so I do;" "and I *do always* the things that *please Him.*" Then it would not have "pleased God," if Jesus had called Joseph His father.

The most that we know of Joseph is that he "was a just man" and of the lineage of David. Under the impression of vivid dreams, he simply acted the part of father, in kindly care of both Mary his wife, and the child Jesus: took him with the family, as required by the Law, to the passover at Jerusalem, and afterward at Nazareth conducted as head of the household, and was himself father to those called "brothers" of Mary's first child, and was therefore "reputed among the Jews" as being also the father of Jesus.

But there our knowledge of Joseph ends. Probably he had died before the crucifixion, as is inferred from the committal of Mary to John's loving care, at the cross.

But while Joseph was yet living, and recognized as a well known personage among the Jews, was he, too, "just a man" not to have been elated at Christ's fame as a preacher and wonder worker, and therefore never to have said, as human nature usually prompts, "Ah! but this remarkable man is my own son! How exalted am I thus to be brought to honor through him!"

But no, it was Mary alone who so exulted and rejoiced that "all generations shall call *me* blessed!" Not, "all generations shall call my good husband, Joseph, and myself, blessed!"

And again we repeat the question, if any can reasonably deny the simple story of Matthew and Luke and boldly insist that Joseph was the father of the Messiah, why did Jesus never "honor" him as such, by so much as his name, or by some definite reference to him?

Is not this suggestion quite pregnant of meaning, and decidedly in favor of the Scripture teachings;—a conception of the child Jesus by the same creative power that also created the primordial germs of all things that ever came into existence.

No more of a "miracle" than any other "wonder" or "sign" accredited by the Living Word.

But right or wrong in inference, we fail to discover, from Scripture, that Jesus ever "honored" Joseph, but acknowledged only God as His Father. "I came forth from the Father: again I leave the world and go to the Father."

THE SANCTUARY

"How Old Art Thou?"

How old art thou?"—Genesis 47:8.

THE closing of a year is very apt to induce in thoughtful and earnest people not a little of serious reflection and self-scrutiny. There is a measurement of life other than by clock and calendar. While the ending of a year does apply to all, whether or no, the usual measurement of life, it is also a time when we may profitably apply other measurements.

Jacob was 130 years old when Pharaoh asked him this question. In his answer he said, "Few and evil have the days of the years of my life been, and I have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage" (Gen. 47:9). His grandfather, Abraham, died at the age of 175, and his father Isaac at the age of 180. Though he had attained the age of 130, he still felt his days to have been few.

A writer of the present time has said, "Age is a matter of feeling, not of years." Possibly it was from this standpoint that Jacob spoke of his days as "few." He did not feel old.

A clergyman, spending his vacation among the mountains, met a well-preserved old gentleman who could hardly wait for an introduction before whispering, "How old do you think I am?" "About 65," was the reply. The old gentleman was 83; and he always afterward spoke of that minister as a person of uncommon discernment. The octogenarian felt young, and wanted to be thought young.

How would it do, then, to substitute for calendar years *feeling* as a measurement of life, and say that he is old who feels old, and he young who feels young? While I think there is a good deal of truth in this—enough to make it well worth our while to remember it and ofttimes to apply it—still it seems to me that as a measure of life it does not at all take into account the object for which a life should be lived.

Life is for the accomplishment of something: there is a purpose to be subserved, an object to be attained. As the poet Bailey well puts it:

"We live in deeds, not years—in thoughts, not breaths,
Not in figures on the dial:
We should count time by heart-throbs. He most lives
Who thinks most, acts the best."

Do you not feel that he who is living as though he had nothing to live for, no special object to attain, is childish? So, if a single word be desired as a measure of life, I would substitute for the word *feeling,* the word *attainment.* What we have attained is the measure of how old we are.

But at once we shall need to discriminate in regard to attainment; for there is attainment and attainment. There is a great deal that men may acquire that does not at all fit the true end of life. So we shall need to qualify our notion of attainment with the idea of *what* we should attain. Says a poet (Bonar):

"He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.
He liveth long who liveth well!
All other life is short and vain:
He liveth longest who can tell
Of living most for heavenly gain."

1. Consider, first, the attainment of wealth as a measure of life. For many seem to regard this as a measure.

Suppose I were to ask you men, What are you living for? how many, think you, would not answer, "To make money"? How many, think you, would not believe down in their hearts, whatever they might say, that he has attained most of life's object who has acquired most wealth?

Now, in my opinion, not a little of the tirade, on lecture platform and in pulpit, against money is rank foolishness. Money is hands, feet, sails, steam engines, railroad tracks, food for the hungry, clothing for the naked, cure for the sick, education, refinement, the sinew of grand and glorious enterprises, the procurer of a thousand blessings in our surroundings. The inventor of the phrase "almighty dollar" was only guilty of a slight American exaggeration. He simply had one syllable too many. If he had said "mighty dollar" he would have hit it exactly.

But right here we are squarely confronted with the saying of our Saviour, "A man's life consisteth not in the abundance of the things

which he possesseth" (Lk. 12:15). It is as true now as in David's time, "Wise men die, likewise the fool and the brutish person perish, and leave their wealth to others" (Ps. 49:10). Surely we should make the measure of our life accord with these facts.

Bonds, mortgages, leases, bank deposits, have their uses, but they make a poor yardstick with which to measure life. A man's life is not necessarily more valuable because he is rich.

A sword is none the better because its hilt and scabbard are richly jewelled. If we want it for service, we ask not about the number and worth of the jewels that make it brilliant. If you can bend the blade till you almost make point and hilt touch each other, you will regard it of practical use; otherwise the jewels and the gold have been wasted.

It is thus not his wealth, but his serviceableness to God and humanity, that makes a man's life valuable.

Some people seem to feel that those who present to them the claims of beneficence are a sort of highway robber trying to get their money away from them. No, no: they are only trying to get you away from your money.

There is a vast difference between these two things: getting a man's money away from him and getting him away from his money. You stick to your money as an object, and you will go where your money goes. Pluto, the god of riches, has his domain down below.

And so I say again, it is not a man's wealth in itself, however great it be, but his use of it, his service of God and humanity with it, that makes his life valuable.

Wealth is a splendid servant, but a despicable master. He who is measuring life by the rule of wealth attained is making a woeful mistake.

2. Consider the attainment of mere worldly gratification as a measure of life.

I think I shall never forget the feeling of disgust that came over me when, in my younger days, I was teaching district school and "boarding 'round," a man whose guest I was, deliberately and emphatically declared that he *lived to eat!* I did not say what I thought.

While I have no sympathy with the old asceticism that despises the body and makes religion to consist in the mortification of the flesh, I have as little sympathy with any notion or practice of life which subjects a man to the animal part of him. The body should be our servant, not our master.

There are a great many, especially among the young, who make it the object of their life to have what they call a good time; and the good time consists in present, momentary, worldly gratification.

Life is not a game of chance, not the foam on an ale glass, not the settlings of a wine cup, not a dance in a lighted hall to quick music, not a banquet with roystering and intoxi- true that no one ever set out to make his own happiness the object of his life, and found it. It is simply impossible so to do, for personal happiness as an end is a purely selfish end, and no selfish person ever was, or ever can be, a happy person.

Set out to try and make others happy, and happiness will come to you. In self-abnegation, in self-sacrifice, in service of others, you will find a happiness which a self-seeking person never found nor can find.

Look at the men and women who are chasing after self-gratification. Do they not have the appearance of premature age? They are old before their time. Look at the boys who are indulging the tobacco and the drink appetite, because they think, forsooth, it will make men of them. Weazened-faced, sallow-complexioned, thin-blooded, shaky-nerved simpletons. They are becoming physically old while they are young in years. Along the line of such indulgence they are growing toward worthlessness.

But there is this compensation for their folly: they won't live out half their days, and their places will be filled by the boys who have behaved themselves and are of some use. Scripture pronounces him a fool who said "eat, drink and be merry" (Lk. 12:19). An utterly false measure of life is the attainment of worldly gratification.

3. An English physician some years ago issued a book in which he put forth the idea that the molecular movements and organic processes of the body are adjusted to a certain time rate.

An English writer, still earlier, in a somewhat speculative work, presented the idea of time movements being hastened, and all things that are conditioned by time receiving corresponding acceleration.

Thus let the hands of a clock move twice as fast: the minute hand would make the circuit of the dial in 30 of our present minutes instead of 60, and the hour hand in 6 hours instead of 12.

Then, according to the supposition the development of plants and animals would take place with double their usual speed or in half the present period, and all human experience

would be passed through in half the usual time.

Thus a man would live 80 years, for instance, in 40. He would be conscious of no change, for we determine lapse of time by comparison with other periods, and since, according to the supposition, all things have received like acceleration, the proportion would remain precisely the same.

Now, you readily see that you have only to work this supposition still farther, carry it on indefinitely, and you can arrive at a point where you can conceive the expression of a life compressed within what we now call a moment of time; just as a tune, that it takes you two minutes to sing through, by doubling the movement you can sing through in one minute; or by going through it fast enough it can be performed in an instant.

If our conceptions were only quickened to correspond to the tune movement, it would seem as long to us when performed in the shortest instant as it does now when performed in two minutes. And isn't this, in principle, just in keeping with what you said after you went through those fast crowding, terrible experiences of that day which you can hardly think of now without a shudder—"Oh! I lived an age, that day!"

How old art thou? Do you not see that the answer to that question does not depend at all upon how many years have gone over your head, but simply upon how much of experience has gone into you? *i.e.,* to say upon how much you have attained?

I do not mean how much of substance you have attained in the way of wealth; nor how much of sensation in the way of self-gratification; but how much have you attained in the way of what goes to increase your personal being and character. Therefore take note not of time but of progress, advancement.

Then, what you and I have as a permanent possession, an inseparable part of our being, what we will carry over with us into the eternal future, *that* is the measure of our life. Is that which you and I will carry over there that which God will approve and accept? If so, then we have to that extent lived truly and wisely; if not, unwisely.

Have you heard the story of the old man, 83 years of age, who came before the king, very much as Jacob came before Pharaoh? To the monarch's question as to his age, he replied, "I am three years old." The king, looking his astonishment at the disparity between the years named and his venerable appearance, the old man added, "80 years lived I in sin: three years have I been a Christian: only these have I truly lived: I am three years old."

Christian, how old art thou? Old enough to have made satisfactory attainments in the Christian life? Old enough to have learned the ways of a wicked heart and a deceitful, alluring world? Old enough to be brought under infinite obligation to God's redeeming, converting, and preserving grace? Old enough to have caught the heavenly spirit of the Master, and now and then from some exalted point of outlook to get a soul enrapturing view of the glory that awaiteth?

Impenitent man, how old art thou? Old enough to have run up a fearful account against thy soul in God's book of remembrance. Old enough to make, I fear, the work of repentance extremely bitter and difficult. Old enough to make it very doubtful, if you still persist in impenitence, that you will ever retrace your guilty steps and take hold on eternal life.

"Will the shade go back on thy dial-plate?
Will thy sun stand still on its way?
Both hasten on, and thy spirit's fate
Rests on the point of life's little date:
Then live while 'tis called today.

Life's waning hours, like the Sibyl's page,
As they lessen, in value rise;
O, rouse thee, and live! nor deem that man's age
Stands in the length of his pilgrimage,
But in days that are truly wise."

God grant that we all, as we stand in these closing hours of the year of grace, and looking out into the coming year, may earnestly ask of God, and receive the wisdom that will enable us in all things to live unto Him.

* * *

Each man may have a watch of some sort, and the cheapest watch that goes will give him an idea of the difference between the forenoon and the afternoon; but watches vary, and even among the best watches there is a risk that they may go too fast or too slow, that they may have variants of their own. This does not prove that watches are useless, and it does not prove that there is not such a thing as exact time; but it does prove that we should check our watches and see that they correspond with standard time. If it be necessary to educate our reason and think correctly, it is equally necessary to educate our conscience and learn to judge right and wrong correctly.—*John Watson.*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

After writing over seven hundred sermons for the present editor of The Bible Champion, I have been thinking and praying for something a little different from the past. It has come to me that we might profitably consider during 1926 "The Sermon on the Mount," forty-eight sermons on The Sermon. But these three chapters of Matthew's Gospel are not really a sermon. They are rather the manifesto of Jesus Christ, containing the principles of the spiritual kingdom He was establishing on earth. This is "A constitution that needs no amendment." Let us teach our children the essentials of our American Constitution; but infinitely more important is the knowledge of this Constitution of the Kingdom of God on Earth. Alas how great the ignorance!

Blessedness

Matthew 5: 1-12

Jesus began His inauguration address with the word *blessed*. This was most fitting. The book of Psalms begins with the word *blessed*. The prologue of Revelation has the word *blessed*. God begins the New Year with His word of blessing. It is the will of God that all His creatures be blessed. To this end God sent His Son into the world; and the Son accepted the mission. The banner of God's kingdom on earth is emblazoned with the *Beatitudes*.

The Kingdom of the World is full of misery. The cups of sinful pleasures are half filled with bitter dregs. The slums of cities have the greatest wretchedness; and these are the citadels of the devil. The more of the evil that gets into our life the more there is of misery. But God wants His children even on earth to be *happy;* and in Jesus Christ He has established His Kingdom to offset the misery of the world, and to transform the misery of the world into the joy of His own life.

Change of environment will not make a miserable person happy. The devil in Church is not happy; and he would not be nearly as comfortable if he were admitted into Heaven. Happiness is not a dress that we can put on and off. Even the pleasing of our five senses cannot give abiding joy. It may give fun and thrill our nerves; but frivolity and sensuality deceive with false hopes. The Blessedness of Christ can come into our life only through the spirit of Christ, animating our soul. The recipes of the world are as false as witchcraft.

The great characteristic of The Sermon on the Mount is its inwardness. Mahomet dealt with the outward life, with rule and ceremonies. Confucius gave his followers a negative ethics. But Christ's kingdom is a *spiritual* state. This truth underlies every beatitude. It explains every paradox. Living the life that the Spirit of Christ gives we are blessed now and forever.

"The Poor in Spirit"

Luke 18: 9-14

The devil says, "Blessed is Poverty. Blessed is it to be sick and have poor health of body." Christ says, "Blessed are the poor *in spirit.*"

"Poor in spirit" is not equivalent to poverty of spirit. The worst worldling has the greatest poverty of soul, and is the farthest from being blessed. The most ignorant person has poverty of mind, but this is darkness, and not the light of blessedness. The Pharisee had poverty of spirit, but he was so filled with pride that he could not be truly blessed. The Publican felt the poorness of his life in the presence of the Infinite God; and he was blessed.

Spiritually we are as poor as we *think* we are. A miser with many thousands of dollars hidden away is virtually a poor man. He gets none of the advantages of his money; and his mind and soul are starved by his greed. The Pharisee thought he was rich, and therefore closed his soul to the true wealth. The Publican was conscious of his need of God's blessing; and his soul was open and ready and waiting for that blessing which he knew God alone could give.

"Theirs is the kingdom of Heaven." This kingdom is independent of worldly kingdoms, blissfully superior to any material possessions. The things of time and sense are merely channels and vehicles and obstacles, as the case may be. The blessedness of the immortal life can never be conquered, can never be assisted by the externalities of its circumstances. However lowly, by the spirit of Christ we possess His Kingdom, which is within us.

Another paradox to the world is this, that such souls already have the Kingdom of

Heaven! We do not have to wait until released from the body and expatriated by death. As soon as we open the empty reservoirs of our soul to God He fills us full to capacity out of His inexhaustible fulness of life.

"They That Mourn"

John 16: 1-24

There is no virtue nor blessedness in being mournful. To have a doleful face and a sad heart is to belie the Gospel of Glad Tidings. This beatitude was misunderstood centuries ago; but now we are getting back to Christ and His idea. Jesus was called the "Man of Sorrows"; yet He was supremely happy and radiant. So the "common people" heard Him gladly, and loved Him.

"Blessed are they that mourn" over the world's treatment of Christ. In the Upper Room, the last night before His crucifixion, Jesus knew that the sorrow of His disciples was for Him and His Cause. "Ye shall weep and lament, but the world shall rejoice; ye shall be sorrowful, but your sorrow shall be turned into joy." There is no other true cause for sorrow.

Mary Slessor in Calabar, Africa, mourned over the paganism of the natives, and her sorrow showed itself in loving them and teaching them about Christ. Her sorrow was turned into joy. She was blessed because she mourned. Many today in America mourn over the worldliness of men and women, from the pagan alien to some of the members of Congress. Let us show our sorrow by living and talking and voting for a true *Christian Americanism.*

"They shall be comforted." There can be no comfort for those that do not mourn. The need brings the joy of its supply. After one has mourned over a wrong, he is in a position to correct the wrong and enjoy the satisfaction of the right, and of having righted the wrong. Having grieved over some sin we can appreciate forgiveness and the better life to which we turn.

"I will send the Comforter unto you." In Him our mourning is turned into joy. A belief in evolution will not bring this comfort. Our own efforts will not bring this comfort. God has sent His Holy Spirit to quicken our life and set our life right; and His presence gives the abounding joy, eternal.

"The Meek"

Matthew 11: 25-30

"As meek as Moses" is a memory of childhood; but Moses failed in meekness; and so did not enter into the promised Land. Jesus pronounced blessed upon a better meekness even His own.

Meekness is not cringing. "Uriah Heap was not meek. Many have a scorn for meekness; but that is because they misunderstand the word. It is the opposite of the "swelled head," which is truly obnoxious, an abomination to God and man. It contrasts beautifully with arrogance and hypocrisy. The meek do not think of themselves more highly than they ought to think, but soberly, and with a proper estimate.

"Pride goeth before destruction, and a haughty spirit before a fall." "The meek shall inherit the earth." Joshua saw the mistake of Moses, when he cried in anger and self-sufficiency, "Must I bring water out of the rock for you?" (Number 20: 10.) Joshua in meekness accepted the commission of Jehovah, after the death of Moses. He and all Israel inherited the promised earth. They received the blessings of the land, without a title deed. Many get the deed to wide stretches of land and yet may not find it a blessing. The meek get the blessing whether or not they own it. "The earth is the Lord's and the fulness thereof"; and He gives the inheritance to those that are meek.

See Psalm 37; 1 Cor. 3: 21; Titus 3: 1-7; Rev. 21: 7.

* * *

Testing the Sermon

A sure test of whether a preacher is preaching *God's* word is the presence or absence of miracle power at work in his church. For God's word is certain to work miracles. "No word from God shall be void of power." A writer referring to the secret of the success of the Reformation has said: "The power which attended the movement was the power of God manifested through the living Word, the sword of the Spirit." And he added: "Human philosophy and the higher criticism have robbed too many preachers of this power. Their messages are too tame to arouse the people, too weak to strengtehn the people, and too vague to guide the people." If our preaching is tame, or weak, or vague, it does not get those qualities from the Word of God. Many sermons would not be preached, and many others would be considerably shortenend, if preachers realized that only to the extent that the message is a supernatural utterance from God does it avail.—*S. S. Times.*

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Lynchburg, Virginia

Chapter 1. The Attitude of Hypocrisy

Such are the prophets we blindly follow at a time when we need constructive advice and a light that shall truly illumine the dark pathway that humanity treads.

We ask for a loaf, and they give us a stone, and flinty one at that.

We ask for a force powerful enough to deliver us from our discouragement, and they prescribe the very force that has driven us into it.

Human reasoning and the material wisdom of men have brought us to the present crisis. We must seek for a Power above that.

THERE is too much religious cant now-a-days," insisted Mr. Barnes, as he glanced furtively into his wife's face; but she kept her eyes averted. It was plain that she was not agreeing with his statements.

"Yes, too much sentiment," he continued. Still Mrs. Barnes remained silent and with averted eyes. She continued to rock leisurely in a great chair beneath the shaded pergola.

Then he launched into a more extended series of statements. "Too much cant and sentiment, and the world is tired of it. How far has it influenced us after two thousand years of trial? There were a handful of the faithful then, and just a handful now. Compared with the increase in population, the brand of Christianity we have today is about as strong as it was then. It is evident Christianity has failed. And if it has failed, the responsibility must be due to its attitude. It is not practicable: that is its weakness, I insist. It has been too much cant and sentiment: a mere abstraction or impracticable philosophy. This is an age of cold, hard fact: an age in which the truth of anything must be proved by the results. Obsolete, intangible sentiment and cant can not keep up with present progress in law, society and knowledge. A religion based upon a fixed flat earth is plainly in need of revision to command the respect of the intelligent."

Mrs. Barnes' face now came about to oppose her husband's. The before averted eyes now flashed with the lightning of combat. "A religion based upon a *fixed, flat earth,*" she repeated emphatically. "Really, Henry, are you not making yourself absurd by such a claim?" The combat in the eyes melted into tender mirth, and a smile hovered at the angles of her mouth. "Now, confess, honestly, do you know of any one of intelligence who makes a fixed, flat earth an essential part of his religion?"

"But your Bible teaches a fixed, flat earth," he insisted.

"Did you ever read the Bible through, Henry?" she questioned, still amused.

"To be sure I have!" he returned triumphantly. "I read it through from cover to cover when I was a boy."

"Then you can tell me just where to find the fixed, flat earth idea," his wife replied. "I have read the Bible through several times, but evidently, I did not do it carefully enough, since I do not remember such a reference."

"I do not know just where it is, but it is there," Mr. Barnes reiterated, with dogged persistence.

"How do you know?" she countered, smiling again.

"Professor Blum said so, in a scientific journal, in an article he published in reply to Mr. Bryan," answered Mr. Barnes with the tone of finality.

"Professor Blum is probably the victim of false authority, just as you are, Henry," the wife insisted.

"Nonsense!" expostulated Mr. Barnes. "You can not convince me that such an eminent scientific authority as Professor Blum can be wrong."

"Well, I defy both yourself and Professor Blum to produce chapter and verse to clearly substantiate such an assertion," replied Mrs. Barnes. "And more, why is it that your prized scientific authorities always resort to ridicule and false insinuations instead of argument, when they face such facts as Mr. Bryan sets before them?"

"I suppose because such thin beliefs require

no argument to answer them!" replied Mr. Barnes sarcastically.

"Now, if that is the way you *suppose,* just let me *suppose* a little, too," his wife insisted. "Now, my supposition is, that not having any valid argument, they resort to ridicule to divert attention. The assumption of some of your learned men is very amusing, Henry. Their arrogance and pride of learning is quite entertaining. A clown-like mind is quite as laughable as a clown-like garb and spots of paint. Do you recall how exceedingly clown-like in his intellectuality that learned authority appeared, when some months ago, in one of our large cities he voiced his belief in the ignorance of some of us who believe in the Bible?"

"Really now! I do not know what you refer to," replied Mr. Barnes, squirming in concern. "Explain the effusions of this clown-like intellect, please."

"Well, he said this concerning us who believe in the truth of the Bible, 'Many of the devotees assume that the Lord dictated the Commandments to Moses in the English language.' Now, until you can quote better authority in your argument than Professor Blum or this other buffoon, please confine your criticism to matters of your own knowledge."

Mr. Barnes looked abashed into the laughing eyes of his wife. It was so characteristic of her to let him argue with no attempt at a reply, until he uncovered some vulnerable assertion, and then, lightly, she would toss in her lance of argument giving it an extra turn or slight twist to make its presence more painful. Then, she would leave him to rally his shattered strength for another attack, or to retire discomfited from the field.

In this case, he decided to continue the attack. It was leading up to an objective of too much importance to retreat, now. His plan was to gain a concession concerning the education of his daughter. So he returned to the subject.

"Perhaps that man was quite right," he suggested. "He used the word *many,* and that excludes those like yourself that might know otherwise. Perhaps he referred to the children. Surely you will admit that many children have not learned yet that the Bible was not originally written in English?"

Mrs. Barnes laughed at his feeble attempt to defend his "Authorities." But the amusement was largely due to a recollection concerning just such an alternative. "That reminds me, Henry. I, too, wanted to give him credit for using the word *many* with no intention of prejudice or insult. So, I could not think of any one who could be included in such a class, unless he meant children. So I decided to try out his statement. And I got enlightenment the first trial, I want to say!" Here she laughed in amused remembrance.

Mr. Barnes said nothing. He decided to await his wife's explanation. So she continued, "I assist Miss Ferguson with her class of little folks, sometimes. You know she has an interesting Bible school class of youngsters. So, quite naturally, when I had a chance I asked them what language Moses spoke and wrote. A bright little boy put up his hand at once, and said, 'Moses was a Jew, so I 'spect he talked Yiddish!' That seemed to meet the approval of his classmates. Anyhow, I am convinced that even children know it was not English."

Mr. Barnes had to smile in spite of himself. He realized, too, that he was making no progress in the defense of his pet authorities, so he decided to move at once to his objective.

"Well, anyhow, there is too much religious cant, now-a-days," he began. "I propose to send Helen to West Hill University. They do not waste any time there with religious teachings, but wisely leave that to the church. A while on Sunday is quite enough for that."

"But, Henry!" she exclaimed. "Helen has promised Bettie Marshal to go to Nazareth college with her. They have planned to room together, and as they have been such close friends through the high school, and inseparable chums in the Bible school, it seems cruel to separate them in their college days, when their association will prove so valuable. I really am anxious about Helen. She lacks something which I very much admire in young women,—I hardly know just what it is: but I realize that Bettie has it, while Helen does not. I know that Bettie's influence has steadied Helen very much. I have looked forward to their four years together in college, in different surroundings than at home, as being the very thing which would bring out the best traits in Helen. I shall be very much disappointed if we have to separate the girls now, and see them go away to different schools."

"Why not coax Bettie to go with Helen to West Hill University then?" questioned Mr. Barnes.

Mrs. Barnes sighed but made no reply. This was a possible solution, and she needed time to reflect. She shifted her chair, and faced toward the quiet back-yard, where she could see Helen and Oliver Crom busy with a game of tennis. Bettie sat on a bench beneath a

iple, watching the game, and calling out structions to her chum from time to time, her sweet voice: a voice which Mrs. Barnes ed with a smile.

"Bettie is a very sweet girl," commented rs. Barnes, her thoughts for the moment far way from the subject they had been discussg. "There is some quality even in her voice, hich sets her aside from the average girls I now best. She is pure gold within, and her oice is but its reflection." Again she relapsed to silence, while she watched the young peoe on the tennis court. Finally she turned to r husband and said:

"I am not sure that Bettie can be coaxed way from Nazareth college. Brother Jones a graduate of that college, and he has insistd that Bettie go there for her course. She as never considered any other place. Besides, er father donated a scholarship there some ears ago, when she was a baby, and gave it n her honor. More than that, President Wiams is a cousin of Mrs. Marshal. I do not nink there is a chance to coax Bettie away rom Nazareth."

"Well, so far as I am concerned," declared Mr. Barnes, with finality, "the fact that reacher Jones is a graduate of Nazareth is a ery good reason why I absolutely forbid Helen going to the same college."

"Henry, why do you persist in that attitude oward Brother Jones?" inquired Mrs. Barnes, feelingly. "You realize as well as I do, that he has had a very successful ministry here for the three years he has served us. He has doubled the membership of the church, and all branches of its activity have grown decidedly."

"You know why I do not like him," Mr. Barnes broke in heatedly.. "I have often told you he is too much behind the times. He preaches nothing but the Bible, and has not given us a modern idea all the three years he has been here. There are too many great things in the world today to preach about, without driving away at the old, obsolete doctrines of a primitive Christianity that was out of date the first century after Christ.

"Religion has to change with the progress of the times. I am surprised that Lawyer Saunders, Professor Hales, and Doctor Welsh attend the services so regularly and appear satisfied. They are intelligent up-to-the-minute men, and I am not able to see how they find anything interesting in his discourses. I am sure I tire of his threadbare aphorisms and moralizing."

"Do you know why?" Mrs. Barnes asked.

"Can you tell me?" he queried.

"Yes, I can," she responded, firmly. "It is because you have given so much attention to making money irrespective of the method, these past few years, that you have lost most of your former ideas of right and wrong. He preaches the Bible, and that book does not sanction some of your practices."

"Come, now, don't be too personal!" he exclaimed, angrily. "I am not going to deny that my views of some matters have changed. But I do not think I am guilty of any wrong actions. Business, law and society sanction my attitude; and so should religion, if it be up to the times. I consider business matters in the same light other business men do. The reasson preacher Jones does not sanction everything I do, is because he is narrow, and his viewpoint out of date."

Mrs. Barnes sighed again, but could see no reason for prolonging the argument. By her shrewd method, she might involve him in some absurdity, but she realized that he would not be convinced. She had not lived with him all these years without realizing that some of his stubborn traits were unchangable. He was now in a stubbornly insistent mood rather than an argumentative one. He turned his back, tapped his toe emphatically a few times against the pergola pillar, and then strode away across the lawn in the direction of the tennis court.

The game having ended, the three young people were talking together in the shade when he came up to them. Mrs. Barnes grew very much concerned as she saw her husband talking earnestly to them, and surmised that he was broaching the subject of their recent conversation.

As he talked, the two girls gravitated together, and their arms crept around each other's waists. Oliver tossed his tennis racket in a bored manner, and seemed to take no interest in the conversation. The girls, however, appeared to make up for any lack of interest on his part, and entered earnestly into it.

Finally, Oliver almost unobserved, backed away, called out a "good-bye," and without remonstrance, swung away up the street toward home. After a long, vehement argument, the two girls started toward the pergola, and Mr. Barnes fell into step by his daughter's side, continuing his argument as he came.

"Then, you absolutely refuse to let Helen go to Nazareth with me?" Bettie was asking, as they came within the hearing of Mrs. Barnes.

"I do absolutely refuse!" he insisted. "And if you girls desire to be together in college, you will have to abandon your idea about Nazareth and join Helen at West Hill University."

"But, father," remonstrated Helen. "Bettie has made all arrangements to go to Nazareth, and can not well change her plans."

"Then you will have to decide upon different paths," he said, inflexibly. "I do not think a separation will do either of you any harm. In fact, I think it might prove a good experience for both of you to be thrown with others and form new friendships. Not that I disapprove of Bettie in the least; I am sure I could not select a better associate for you. But I doubt whether such close chumming is at all best, especially as it tends to prevent your making friendships among other girls whom you ought to associate with more."

Helen grew thoughtful, and was about to speak spiritedly concerning her father's last remarks, for he was touching upon a matter of long-standing difference between them. It had pained him that Helen had taken her opportunities in society no more seriously. Hardly a day passed without a complaint on his part because she did not cultivate the companionship of several of the young ladies of her own age who belonged to families of prominent business men.

Although Helen was a high-spirited girl, fond of fun, and keen for all girlish pleasures, she had not learned yet to find contentment in the friendship of these frivolous ones. They were types of a large number of modern young women, with wealthy parents who were too indulgent; and, even more, criminally careless in their attitude toward the children of their household. As a result, they were mere butterflies in human existence, flitting here and there without purpose, beautiful and refreshing when viewed from a distance, but utterly devoid of any moral fiber or spiritual firmness when seen at close range.

In fact, they were so much without parental instruction and restraint, that in their homes they ruled the household affairs with no consideration for age, position, or experience. Sympathy, or a feeling of helpfulness or human service, were unknown to them. No right, save their own imagined one, appealed to them. They were selfish, arrogant, proud, and unstable.

The older and more reflective people of Sumnerville,—as, also, might be said of other places as well,—viewed the attitude and conduct of such young people with alarm and misgiving. From the beginning of time, th has always been an attitude of disapproval the young, from the position of those enough to have forgotten their own you years.

But in Sumnerville was a condition far b yond that, and more serious. Here was younger generation which had overturned most every principle of universal good b havior. The young of both sexes used pr fanity without scruple and talked openly scandals and indecencies with little reserve

Young men, without apology, and eviden ly with lack of discrimination of gentleman honor, puffed cigarette smoke into the faces the young ladies they were walking or ridin with; and, worse still, the young ladies su mitted to this ungentlemanly conduct witho remonstrance. In fact, many of them coul smoke a cigarette themselves without feelin any bad effects, either physically, or from th standpoint of conscience.

Such conditions are not accidental; they ar a result of a cause which needs reform. It due largely to the advocacy of a doctrine o the times, that the Scripture must be no long er the standard for determining betwee right and wrong, but that one ought to de cide these matters solely from the dictates o his own conscience. As a result, very few ha a conscience, and the number was becomin less very rapidly as these radical teaching made their revolutionary progress.

Such was the class of young people that Mr Barnes held up as ideal friends and compan ions for his daughter; and he insisted that sh ought to choose her associates from that se He, himself, had cramped his conscience un til it hated the things that were pure an good because they were in opposition to hi own life.

While he admired the lovely character o Bettie, and realized that she was very unlik the companions he preferred for his daughte still, he hated her unknowingly, because sh exhaled a purity and goodness which wer out of harmony with his own thoughts an life. If she were willing to give up her plan for Nazareth and join his daughter at the un versity, it was a mattter of indifference. If th two girls should separate and Helen be le to select friends from what he considered he own set, he would be better satisfied.

Class distinction did not enter into his an tipathy towards Bettie. She was the daugh ter of a man quite as high in standing as hin self in the community and business worl Mr. Marshal, however, while a man of gre

alth, was one of keen honor and respecta-ity. He was the fourth generation of a iness stock which had slowly and honestly umulated money, handing it down along th the business, with no taint of modern mmercialism clinging to it.

His business honesty and integrity were ecious to him, and he prided himself, that all its history, the firm of Marshal and mpany had never been accused of any dis-nest practice. He found himself very much ndicapped among some of his more con-ienceless competitors, who were exponents modern business methods. He often won-ered whether he could have kept his organ-tation intact had he not the original accumu-tions and business standing behind him.

Humanity moves largely in circles and does ot progress as fast as sometimes represented. We are likely to find ourselves back among ie very conditions our remote ancestors pos-ssed in some respects. Darwin 1844, swung ick to the theory of Empedocles, B. C. 444. Waves of interest accumulate and sweep on-ard in a great flood, and then slowly ebb o about the original stage.

A century of honesty, integrity, and the as-ociation of humanity consistent with a recog-tition of a God of power and justice, is suc-eeded by another century when dishonesty nd sharp practices prevail: and when the greater mass of people disparage and deny the fficiency of God's power. Morally, the world s now at such an ebb.

There is a close parallel between Ameri-an morals of today and the English morals of Shakespeare's time as it was reflected upon he stage. There are wiseacres who exalt the present period of so-called "frankness" on the part of our "emancipated youth" but statis-tics are solidly against their claims of superi-ority.

There is a striking similarity between the infidelity of Tom Paine and Robert Owens of a hundred years ago, and the same brand of infidelity upheld by the self-styled "Mod-ernist" of today. The very element of moral stability is breaking, and the warp and woof of society's fabric is rent asunder. Can it be mended? Will it be possible to re-unite the parted cords, and weave again into the parted strands of the social fabric the elements of strength? Or, are the strands parted beyond repair, so that a Godless organization of its institutions can only bring woe and disaster to the human race?

We need seriously and candidly to appraise our present civilization. Without God, civil-ization is one of deterioration rather than progress. To some extent, a good religious philosophy may raise a civilization, while a Spiritless philosophy dooms it to decay. The God of the Bible is the only solution to the call for real progress. Prophets have arisen here and there, who claim that they have ana-lyzed the world conditions and can propound a remedy for the world's illness.

These prophets who have the larger follow-ing are the ones who are responsible for its present disastrous condition. They are the ones who seek to alleviate the world's suffer-ing and its decadent condition through social reorganization and changed civil laws. "Make the church a social club," say they. "Make it a club for culture and the promotion of the social conscience based upon evolution and the theories of the age. Regulate by civil law alone the relationship of man with man."

Such are the prophets we blindly follow at a time when we need constructive advice and a light that shall truly illuminate the dark pathway that humanity treads. We ask for a loaf and they give us a stone, and a flinty one at that. We ask for a force powerful enough to deliver us from our discouragement, and they prescribe the very force that has drawn us into it. Human reasoning and the material wisdom of men have brought us to the present crisis. We must seek for a power other than that.

The power we need is the one which has never yet had free course in the affairs of hu-manity: Satan has seen to that. It is the un-restrained power of the Spirit of God that we need. He sent Him into the world; he is here willing to do His work, if we give Him the chance. God has thus done his part. This power has had a potentiality in some of the individual life of the past: has sanctified and glorified the lives of some men, and through them helped the nation and the state.

But it has never had a chance to *control* earthy affairs. If we judge from its beneficent results in the fragmentary evidences of the past, we can predict that if given universal sway in the hearts and minds of humanity, marvelous improvements must attend the progress of mankind in the future. This old world *can* and *will be* changed for good. His promise will be verified. The nations must become the realm of the Messiah.

"Religion is well enough in its place," dis-coursed Mr. Barnes to his two listeners after Bettie had hastened sadly home. "But it must keep its place. It has no business in politics or trade. The church is merely but one out

of many social institutions among us. As such, it must fill its own place and not dictate to other institutions.

"What right has the church to dictate to law, to business, to education, or to pleasure? The idea of a church dominating a college and claiming to teach *Christian* science and *Christian* mathematics, and such rot; Just as much sense in the Odd Fellows founding a college in which to teach Odd Fellow algebra; or the Cook's Union organizing an educational institution and teaching cooks' calculus and astronomy! I propose that Helen shall go to the university and give her time to the subjects of study untainted with any cant or bias."

Mr. Barnes, like so many of his class, did not realize that the hated cant and bias was discoverable to him solely because of *his own* ingrafted cant and bias. He was a type of man we frequently meet who discourse most strenuously about the narrowness and lack of progress in others, when, in truth, they are the ones too narrow themselves, and too lacking in progress to see anything save their own little pet beliefs. Narrow people are the first to accuse others of narrowness. Instead of narrowness, true liberality and tolerant courtesy see but difference of opinion, and sometimes an innocence of a complete knowledge.

In this age, the best of us must plead guilty to a lack of all knowledge; and justice and fair-play demands that we shall be protected from the venomous tongue reeking with "jungle poison" and which would label us as "narrow, ignorant, mossbacks, and back-numbers" merely because we try to cling to the established truth in preference to half-baked theories popular to the age.

Chapter 2. The Spirit of Sacrifice

What a mark of degeneracy in the human race, when the Fatherhood of God is so meaningless because human fatherhood is so weak!

Until the race can arise to a manhood which is as spiritual and pure as its womanhood, the wrongs and evils of a suffering world can never be righted.

Sacrifice is one of the many virtues that Satan does not counterfeit. Love is another. But he tries every subterfuge to draw away the attention of his victims from these desirable traits.

A family council convened at the home of the Marshals the next day. Bettie had not slept well. In fact, her tear-stained pillow was a mute witness to her agitation of mind, and her quiet, suffering demeanor, as she went about the house all day, cast its somber sha ow ahead to the after-supper gathering of t family group about the library-table. T Marshal household despite its wealth, clu to the unchangeable true American custom dinner at noon, and supper in the evenin Why a few toadies of a foreign practic here and there, had chosen to call supper, di ner, was as much a puzzle to them as to t rest of our good American households.

The close ties of the two young girls ha interwoven so thoroughly that even siste could not have looked forward to a threatene separation with more feeling. Every elemen of a lasting and beautiful friendship existe between them. There were but a few month of difference in their ages. Much, mentall and physically, they had in common; still, e sential diversities were there.

Bettie was typical of a Saxon ancestry while Helen had all the characteristics of Spanish beauty, though without a drop o Spanish blood in her veins. Bettie wa thoughtful, helpful, quiet, with the marty elements of her Covenanter ancestors, whil Helen was impulsive, careless, vivacious, fille with an exuberance of spirit. Such contras of elements was essential to the close friend ship, because fundamentally the one supplie the deficiencies of the other.

Still, the elements in common were suc that the two diverse natures were insolubl knit together in purpose. Both had a lastin affectionate nature: both were honest in word purpose and life. Through a proper relation ship towards mothers who understood the bes traits of Christian girlhood, they had th moral background and the modest demeano which charms even the most depraved ob server. While their girlish companions largel had adopted the extremes in dress and be havior so characteristic of the times, they ha found it possible to dress charmingly withou the general lack of modest taste.

Still, there was an undefinable somethin in their attitude towards the life of the socia set to which they belonged, that made ther a welcome part of it without being a culpabl part in it. In spite of Mr. Barnes' cynica worldly attitude, Helen up to this time ha remained a pure, unspoiled embodiment o the good influences of Bettie and the far reaching atmosphere of the Marshal home.

It was a picture worthy of a second glanc in these days of decadent family unity, tha might have been seen through the windows o the Marshal house that night. Mr. Marsha had laid his paper aside, as he heard the com

ng of wife and daughter. Bettie perched upon er favorite spot,—the arm of his chair,— ne arm about the father's neck, while the her hand sought a reassuring rest in her nother's palm. The other hand of Mrs. Marhal rested lightly upon her daughter's shoulder, as she stood by her side. Standing thus, the mother could look down upon the fair head of the daughter closely pressed against the gray one of the father. It was a family haracteristic of the male Marshals that their hair turned gray in middle life.

Thus many times before had Bettie carried her troubles to the sympathizing father. But as she thought back to all such previous experiences, they all appeared so trivial compared to this one. To her mind, never before had anything quite so unsettling come into her life. If the spirit of prophecy had been hers that night, she would have been amazed at the future outcome of this conference.

It is ever thus. We know not why we take one of two roads, though our whole after-happiness hangs upon the choice. Without knowing why, one dreamy maiden prefers to cross at one bridge rather than the other, and comes unexpectedly upon the gallant knight who is coming down this particular path. With the same apparent lack of thought, a man turns down one street instead of the other and not only shatters his manhood through the choice, but starts an unending chain that reaches to generations yet unborn. What myriad adventures hover beyond us in every moment of decision! What wonderful things await us beyond every hill-top along the road of life.

Mr. Marshal had not been unobservant of his daughter's perplexity. He knew that in the fulness of time, she would bring her problem to him. The pain in her eyes, the paleness of cheek, the lack of appetite, were all evident to him, for he was very discerning of the slightest unusual experience of his beloved daughter. And she was one whose life was so open and trusting that every passing thought was reflected in her habit and demeanor. And now he knew a crisis in her life had been reached.

"Come, daughter, tell us the whole story, and we will see what can be done about it," he invited. As he spoke he thought of a saying that for some reason flashed into the stream of consciousness, "As a father pitieth his children, so the Lord pitieth them that trust in him." Those were not exactly the real words, he reflected, but nearly so. "Where," he thought, "In the whole world are such ties of sympathy possible as in the Christian home?" Where else could the real significance of the loving tenderness of a Heavenly Father be so realized and appreciated? From the time that the infant Bettie had first cried herself to sleep on his shoulder, in the years gone by, his great desire had been that he might so live and love, that the relationship between them might impress the greater Spiritual love of the Heavenly Father.

Bettie's mother was a good woman,—few better or more consecrated could be found; but doubly blest, Bettie had a father such as few are found in a generation. He was a man, firm and strong in every manly attribute, a perfect type of everything a man can be, but with a heart and purity of life which few men know.

What a mark of degeneracy in the human race, when the Fatherhood of God is so meaningless because human fatherhood is so weak! The modern child, even in enlightened America, frequently has the highest type of mother love; but rarely, indeed, does it possess its other equally great inheritance, genuine father love. Until the race can arise to a manhood which is as spiritual and pure as its womanhood, the wrongs and evils of a suffering world can never be righted.

So Bettie brokenly told the news of the proposed separation. She had not held it possible so far to think of the alternate choice of relinquishing her cherished ideas for Nazareth and going with Helen to West Hill University. "Surely, some plan can be arranged, short of that," she assured herself.

She knew that the educational atmosphere of the university would be pain to her instead of the anticipated pleasure of her college life. She had looked forward to her sojourn within college walls as a great field of opportunity in which she could delve into the riches of natural truth as a part of that great Truth which comes alone from the source of every truth,—and all in an atmosphere of perfect trust and spiritual power.

Nazareth had been represented as the one institution in the whole country where such a high moral atmosphere prevailed; and where the faith and belief of her father and mother would be properly conserved and adequately reinforced.

"Yes, Bettie, I realize the seriousness of the situation," began the father, after her story was finished. "It is an important decision point in your life; but how important, we can not realize at this time. What do you think ought to be done? What is your solution?"

"There is but one thing to be done, as I see it," she answered. "You must talk to Mr. Barnes, and convince him that he ought to let Helen go to Nazareth with me. You know what brother Jones says about the dangerous theories and unsettling practices at the university, and I know Helen well enough to be assured that such an atmosphere will ruin her. I do not boast of my influence, but it might be possible that if I could be with her, and keep her from giving too much time to the university social set, she might keep the lovely traits that make her so dear to me. But she will suffer, there is no doubt, and the Helen of then will be different from the Helen of now. If she should go the way of Bessie White and Olive Brown I should be heartbroken. You know what the university life and influence did for them?"

"Yes, I know," he replied, sadly. "And I fear you are right about the influence of the university life upon one of Helen's nature,—and even stronger natures as well. I will talk with Mr. Barnes and try to lead him to realize the seriousness of the step he plans. But, Bettie, suppose I do not succeed in changing his purpose,—and knowing him as I do, I do not expect any concession from him,—suppose, then, he still insists on sending Helen there instead of to Nazareth with you, what other course can be followed?"

"I know of none, unless we abandon all my dear plans for Nazareth, and I go with Helen," conceded Bettie. "Oh, father! I can never let Helen go off to that horrid old university without me! I am sure some terrible thing will happen, and I could never rest free from the blame. I can never have a peaceful moment if she goes there alone."

The father reflected. He recalled how the father of Olive Brown had leaned upon his arm at the grave-side as they lowered the once beautiful and bright girl into an untimely grave; and how he had sobbed out in the agony of his sorrow, "I am glad her mother did not live to see this day! And how the guilt all comes home to me! Why did I ever send her to that place to be educated? She turned her back upon God while living; what hopes of God can she have in the life to which she is going?"

"But," he reflected. "This is different. I am sure Bettie never can become quite the girl she might otherwise be if trained in the atmosphere of the university, but she is a stronger character than Olive or Helen. It does not mean the ruination of Bettie; many girls come through it unscathed; and it may be the saving of Helen." Then he adde aloud, "If nothing else can be done, you ma go with Helen."

But Bettie could not consent gracefully "It means the sacrifice of all my hopes," sh affirmed. "And how can I ever give up all th plans I have made? Of course, I shall hav just as able teachers and can pursue about th same studies, but the spirit of the institutio is so different. Some students would delight i the change, and imagine they were receivin something better; but the things I shall los are the things worth most to me."

"To be sure it will be a sacrifice to you," her father explained. "And it will be a very unsettling suspense to your mother and my self. Suppose, however, we merely look upo the change as a temporary one. We do no know, but that next year, or some time, Mr Barnes will decide a change desirable. In cas I can not pursuade him to send Helen with you to Nazareth, I shall try to compromis by letting you go two years to the university in case he will let Helen go with you to Naz areth the following two. We shall hope fo the best."

But it proved that Mr. Barnes remained stubborn to all argument. Not a point o concession would he make. "It is time," he informed Mr. Marshal, bombastically, "That we get fully into step with modern ideas, even if we have to give up a lot of old-fogy notions about morals and religion. Church colleges are a relic of the middle ages. Thei days in America are numbered.

"Our young people are different, and have better surroundings from what we had at thei age. Modern scholarship has discovered and made known to us a lot of truth, which so completely changes our old conservative views of the Bible and religious faith, that we are likely to lose the benefits of the new emphasis unless we lay aside our superstitions and prejudices, and openly accept the new things.

"I try to keep up with the latest ideas in thought," he continued. "It keeps me busy sometimes, for the world changes so rapidly New ideas in business efficiency alone are enough to keep me busy. You are not at all opposed to lighting your office with electricity instead of gas; and no one would be so unreasonable as to insist upon torches, pine-knots and candle-sticks because more Scriptural Pharaoh's daughter was fanned by a slave who wielded a palm-leaf branch for a fan but you are modern enough to prefer electric fans in your office.

"The Assyrian businessman wrote his letter

on clay sheets, and kept a copy on the same material, enclosed the letter in a clay envelope with sand filtered in to keep the engraved surface from becoming obliterated; but we use paper and typewriters, and carbon copies. A businessman who would return to the habits of a few thousand years ago, or even twenty years ago, would be in bankruptcy inside of a month.

"And so it is with our ideas of current scientific matters. Superstition about the weather and animals and stars, has given way to the more sensible doctrines of the reign of law and the unchangable evolution of nature. In blind prejudice, we once thought God had a part in doing the things we did not understand, but now we know so much about the workings of nature as no longer to see anything mysterious about it, and can dispense with the need of a God. Darwin worked out the universal Law of Evolution so perfectly and completely that he said in his last days, that he doubted whether there was a God, for his system was so complete that it did not need a God to make it work.

"And so of philosophy. We now know that man instead of being made of clay, and mysteriously endowed with life, came up like the rest of animals through millions of years of evolution, assuming his mental faculties and intellectual nature through the law of chance and the survival of the fittest according to the fixed principles of nature. Pragmatism has dethroned the dreamer and the mystic and given us a reasonable test for obtaining practical working results. We have no place for the dreamer today. Modern efficiency demands but one quality and that is the capacity to succeed.

"And, likewise, religion has changed and must change, even if we have to discard our old superstitions of an unchangeable God, and accept the more modern truth that there is no God except the one that a few ignorant Hebrews in their ancient stage of ignorance imagined. Other nations had their imaginary deities and they invented one of their own. Why, every nation and tribe of men had a different god. They imagined their own gods, just as they had different social practices and languages.

"I suppose they had need of such figureheads in their ignorant stages of evolution, but we have outgrown such superstitions. We have discovered the truths of Nature, and are able to substitute fact in the place of myth. Modern science is taking the place of religion and Biblical uncertainty.

"In fact, as science comes to dominate, religion must vanish away. That is exactly the attitude one of our modern scientists insisted on at a late scientific meeting, and as none of the attending scientists took any exception to the statement, I suppose they all agreed.

"And look at society. For a long time we tried to study our social institutions without any clear means of interpretation. We noticed progressions and retrogressions, but nothing that would enable us to improve conditions was discovered until we found that evolution is the key to the whole idea of social progress.

"We realize now, that the social conscience is the means through which to improve society itself and to test morals. We have become free from the shackles of Jewish cant, and now test the expediency of a moral idea as we should: through its agreement with the major mind in the social consciousness."

"But what does this have to do with the choice of a place to educate our daughters?" asked Mr. Marshal.

"I was just reaching that consideration," continued Mr. Barnes. "You see it is just this way: colleges are neutral, unprogressive, mere-side-pockets for conservatism. The history of the world shows that all great reforms have originated in the atmosphere of the great universities. It is here that ignorance, superstition, and prejudice have no sway. Every idea is tested by its agreement with the tenets of advanced scholarship. Then why waste the time of our daughters in a church college which gives more time to inculcating exploded religious beliefs than in establishing an understanding of the scholarship of the age?"

With this question, Mr. Barnes paused for the sake of emphasis, and was about to proceed, when Mr. Marshal took advantage of the opportunity the question introduced by impassively replying to it.

"Time used for accomplishing a moral benefit is not time wasted," explained Mr. Marshal. "If, as you imply, universities alone have originated all great reforms, it is the college that has put these reforms into the lives of humanity. An idea is of no value until it is popularized and made over into action."

"Do you question my statement about the universities as the place where all great ideas originate?" insisted Mr. Barnes. "I made that statement on the authority of one of the best thinkers, and am sure it is correct. Can you cite a single case where any important idea ever originated in a college?"

Mr. Marshal hesitated for a moment. He knew that nothing was ever gained by arguing

with the bombastic, self-justified ignorance of men of the Barnes type. So he said, "I do not care to engage in a discussion of the several ideas you have presented. Some are true and some are questionable. You have an adroit turn of mixing truth with falsehood, so that it will float. My views which are as studiously obtained and as honestly thought out, are almost diametrically opposite on most of them.

"You have been re-hashing a lot of groundless supposition. I do not include your references to Assyrian and Egyptian history but the major conclusions you have produced are merely the speculations floating on the waves of our modern light reading and Sunday newspapers. But as to your authority concerning the part universities have played in originating ideas and reforms of value, you will find that the author making the statement did not mean universities in our present acceptance of the term, but every institution of higher learning. In that respect, it is quite true.

"Since you have asked for instances where colleges have originated great ideas and reforms, a large number could be adduced. But how about these few? Did not the whole matter of modern missions with their revolutionary effect, originate in the Haystack prayer-meeting of a few Williams College students? Did not the modern method of the extraction of aluminum come forth from a small college in northern Ohio? Did not the co-educational idea originate in a small college which first put the experiment to a test? Was not the first institution to foresee the desirability of agricultural training a small college in the hills of West Virginia? Do you recall also—"

"Oh, well, that may be true," broke in Mr. Barnes. "But I was considering broad fields and not taking such trivial matters into account. As for missions, they are small matters and far beneath the dignity of university consideration."

How long Mr. Barnes might have argued in the same style is not known, for Mr. Marshal, realizing that the real purpose of his interview was not attainable, decided to end the matter. With a courteous word of farewell, he withdrew.

LIBRARY TABLE

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

Ancient History. By Philip Van Ness Myers. Ginn and Company, Boston, New York, etc.

This department has been favored by the above-named firm with a number of school text-books which have many merits and some demerits. The present book, the second revised edition of which is before us, is a good example. Wherever the author stays by the historical records we believe him to be reliable; but when he goes back to the pre-historic period, he indulges in the stereotyped speculations of the day as to the primitive condition of mankind. In this country there are millions of Christian people who firmly believe the Bible to be historical and true; therefore they believe that the Bible depicts the real condition of the progenitors of the race. And why should they not? They have had a rich experience through the witness of the Holy Spirit that the Bible is true. Does it not profess to describe the genesis of mankind? Why should it not be regarded by them as authentic history? Note, too, how scientific archeology confirms its outstanding historical narratives and its delineations of the early condition of the human race. Here is history, not pre-history—at least, by millions of the best citizens of our land it is regarded as history. Ought not these patrons of our public schools to receive some consideration at the hands of the authors and publishers of our text-books?

And yet Professor Myers ignores the views and feelings of all these people. Instead of recognizing such a great and potent book as the Bible as authority, he goes to "the most backward races," the lowest savages, for his starting point, and then consults the arrowheads, flints, and other primitive tools as sufficient evidence to determine the original condition of the race. He tells us without qualification of the Paleolithic and Neolithic folk, just as if those people might not have lived contemporaneously with the cilivilizations of Babylonia, Assyria, Egypt, Greece, etc., as "the backward races" today are living synchronously with many highly enlightened nations. There are tribes today who are no further advanced than were the so-called Neo-

lithic folk. Only a few hundred years ago, right here in America there were Indians who had not gotten beyond the flint age. If the Paleolithic people were cave dwellers, there are people today who live in dugouts. We hold that such a book as the Bible has proved itself to be in the transformation of millions of lives, is more likely to tell the truth about the genesis and original condition of mankind than a few fossils, flints and crude drawings. Why not? Why believe almost anything rather than the Bible? If *Genus Homo* began as the Bible teaches, the high civilization of the race in the days of Abraham, Hammurabi and Moses is readily explained, because then men did not start as low-down savages or simian beasts, but as rational beings capable of rapid development. Do you not see these things, dear scientists? If the cavemen of Europe were the primogenitors of the race, how does it happen that the only reliable history of the race we have places the cradle of mankind in southwestern and central Asia and in northeastern Africa? Why did not those primitive people stay in central Europe and build up their civilization there? Take the Bible for it, and you have the explanation of the fact that Mesopotamia and adjacent countries were the cradle of the race.

Now, why should not a historian tell these facts in a school text-book? Why not be frank and fair, and tell the pupils that many good and intelligent people believe that the Bible gives the correct account of the origin of mankind, and that they have as good a right to their views as has anybody else? But, no! Professor Myers gives the other account as if it were an established fact, and never hints in the remotest way that any other explanation might be given. He himself admits that authentic history—he means outside of the Bible—does not go back further than "six or seven thousand years ago;" which agrees remarkably with the Biblical chronology.

So much for criticism. After our author reaches the historic period, we have no fault to find with him. Even the chapter on Hebrew history, although recited after the manner of the purely secular historian, is quite fair, containing no disparaging or invidious observations. The author even refers to some of the uplifting doctrines and high ethical ideals of the Old Testament and their salutary influence on the world. A merit of the book is its bright and fluent style. The sentences are terse. With the exception above noted, the book is packed with precisely the kind of information which the students in our schools should possess if they desire to know the annals of the world.

Medieval and Modern History. By Philip Van Ness Myers. Ginn and Company, Boston, New York, etc.

One ought to be able to read a book like this one thoroughly, slowly and critically in order to pronounce a judgment upon it; and, besides, one ought to be a specialist in history. There are many events that might be touched upon that would raise questions. However, we cannot give the book such an examination. Without committing ourself to any specific position, we desire to say that it is a brilliantly written work, charaterized by the same terse, simple, interesting style that marked the volume reviewed in the preceding section. The classification of the material is all that can be desired. The historical continuum is everywhere carried out, and yet the divisions are so marked off that the book is admirably adapted as a school text, and at the same time it makes delightful general reading. This is the second revised edition of the work. It is well illustrated, beautifully printed on excellent paper, and solidly bound. The data are brought up to the close of the recent war and occupation of the Ruhr district by the French.

An American History. By David Saville Muzzey, Ph.D., Barnard College, Columbia University. Ginn and Co., Boston, New York, etc.

We have here the revised edition of this work, brought up to 1925, including Harding's administration. The author has entirely recast some parts of the book and has made considerable changes in other parts. In the new edition he has placed "added emphasis on social and economic factors in our history." We cannot speak of the work as an expert. We are, however, attracted by the new and interesting way in which our national history is told in this volume. The style is that of a ready writer who has been disciplined in the use of literary work, and therefore knows how to tell things in a simple, direct and readable manner. The emphases are not placed here on the wars of our country, but rather upon the factors that have made for peace and good will and true prosperity. Here is something from the "Editorial Preface" that indicates the new way of reciting history, a way that we commend: "Its aim is not to tell over once more the old story in the old way, but to give the emphasis to those factors in our national development which appeal to us as most vital from the standpoint of today . . . to explain the prevailing conditions and institutions by showing how they have come about. This is

our best way of understanding the present and of placing ourselves in a position to participate intelligently in the solution of the great problems of social and political betterment which it is the duty of all of us to face." Our youth, if taught history in this spirit, ought to become upright, useful and patriotic citizens; and that, surely is the primary purpose of our public schools.

Lesson Commentary for Sunday Schools (1926). Edited by Charles P. Wiles, D.D., William L. Hunton, D.D., D. Burt Smith, D.D. The United Lutheran Publication House, Philadelphia, New York and Chicago. $1.75.

A consignment of excellent books has been sent to us by Mr. Grant Hultberg, the enterprising manager of this firm. You may depend upon it that any book issued from this source will be of a soundly evangelical character. The Lutheran doctrines will be taught, but never in a bitter or "better-than-thou" spirit. What a help this commentary will be to the Sunday school teacher throughout the whole year of 1926; all of it here in a compact, convenient, readable form. The different sections are all written by men in the United Lutheran Church who are experts and masters in their particular line. Any person, whatever may be his denomination, will find the book a mine of useful and reliable information. You need never be afraid of coming across any sapping Biblical criticism on these pages. It is true, critical questions are not often dealt with, but when they are, the integrity and inspiration of the Bible are always upheld. We give the outline of the treatment of each Sunday's lesson, to show how helpful the book is: "1. The Bible text according to the American Revised Version; 2. The Lesson Outline; 3. Oriental Side-Lights (most valuable); 4. Geographical and Historical Setting; 5. The Lesson Analyzed and Interpreted; 6. The Lesson Illustrated and Applied; 7. Maps, full-page pictures and other material." There! does not that look interesting?

Facts of Our Faith: Teachings and Practices of the Church. By William Lee Hunton, D.D. The United Lutheran Publication House, Philadelphia, Pa. $1.00.

Now, why not get this book and see just what the Lutheran Church holds and believes? If you do, you will see the secret of her strength, and why she has in her borders so few departures from the plenary Christian faith. Dr. Hunton is a true Lutheran, and knows the history and doctrinal basis of his church, and believes in her principles. Here is something on page 15 that tells the secret—no, it is no secret; it is an open, well-known fact: "The Reformation history clearly shows that there were two great principles that inspired and controlled Luther and his fellow-reformers. These are, first, the Bible, the whole Bible, and nothing foreign to the Bible—God's Word as the only rule of faith and life. In the second place, there is no salvation but by faith alone. These are the twin principles of the Reformation. On these principles the church stands or falls." Then our author goes on to particularize as to the doctrines and practices of the Lutheran Church. It is a rich table of contents. Under the heading of "Good Works," our author is particular to show that his church believes in them, but not as the ground of our salvation. He puts it thus: "Faith which justifies and which is counted to man for righteousness is sure to bring forth good works. A good work is a fruit of faith, whether the act be within the heart or in the outward life." Is not that put just right?

The Ainu and Their Religion. No. 8 of the "Picture Atlas." By Hans Haas. Explanatory Introduction, 18 pages; 101 pictures; three maps on 32 plates. Deichert'sche Verlagsbuchhandlung (1925). Paper bound, marks 10; cloth bound, marks 15.

Two thousand years of the history of the Ainu are definitely known. At one time they were a primitive people engaged in hunting and fishing. Today this race has decreased to about 18,000. Protestant and Catholic missionary endeavors are bringing the Christian religion to these people. The Rev. John Batchelor is the apostle to the Ainus, having labored among them for almost half a century (since 1879). Not only the islands of Japan, but the whole insular territory from Formosa, the Liukiu Islands, and up to the Kuriles, was once inhabited by the Ainu. Today the remainder of this race is located on the island of Yezo, the most northerly of the main islands of Dai Nippon. It is predicted that under the Japanese government, Japanese tutelage and the educational influence, the last of the Ainus will be assimilated with the Mongolian stock, losing their identity within the next generation.

Dr. Hans Haas, Professor of the History of Religion at Leipzig University, has presented a wonderful work on the Ainus and their religion. He has gathered valuable information not only by research at home, but also by an extended visit among the Ainu. This is the eighth in the series of the "Picture Atlas"—each complete in itself. But the entire series is indispensable for an adequate knowledge of the history of religion.—*E. W. Hammer.*

Foundations of Faith: A Manual of Christian Evidences. By George Albert Cetty, D D. The United Lutheran Publication House, Philadelphia, Pa. 60 cents.

The author of this useful and timely volume is a well-known pastor and writer of the United Lutheran Church. He is always stalwart in his positions. In this volume he sets forth in cogent fashion the chief reasons for the inspiration and divine authority of the Christian Scriptures, from which is drawn the Christian system of faith, truth and salvation. The arguments are cumulative and cogent. The material is also well-arranged. Thus it can be well adapted for text-book purposes, especially as a guide and basis for further research work. Under four main heads the material is classified: "Part I—Reasons for Belief in the Existence of God; Part II—Reasons for Belief in the Bible as the Word of God; Part III—Reasons for Belief in Jesus Christ as the Son of God." Then comes by way of conclusion: "The Crowning Evidence —Personal Experience." Does not that outline include a true system of Christian Apologetics? Under the several divisions the different topics are treated with much force and in a summary way. For a brief treatise on Christian Evidence we do not know of a work in which more vital material is packed.

Ian Macfarlane: Soldier and Missionary. By N. C. M. Josiah Livingstone. Publisher, Juniper Green, Midlothian, Scotland. Price 1s. net.

The conductor of this department of the CHAMPION feels grateful indeed to the author of this book for sending him a presentation copy from Scotland. The author is Rev. Norman C. Macfarlane, father of the hero of this book, whose untimely death took place at the age of 29 in the recent great war. Ian was a most attractive young man, bright, witty, full of humor, yet very earnest and devoted in his Christian life. He never hid his light under a bushel. After taking his medical degree at Edinburgh University, he felt the call to the missionary field, and was first sent to Nazareth and afterward to Damascus, where he served until he felt impelled to go to the war as a medical attendant of the sick and wounded soldiers. At the foot of Mt. Sinai in Arabia he contracted the typhus fever, from which he died, loved and lamented by all who knew him. The story of his life is simply and modestly told by his father. A part of the book is occupied with the letters which Ian wrote to his parents and friends. The whole story of his life is a touching one. We are thankful for the uplift we have received from reading it. It has run into the second edition, of which 7,000 copies have been issued. Send for it.

Oremus: Collects, Devotions, Litanies, from Ancient and Modern Sources. Edited by Paul Zeller Strodach, D D. The United Lutheran Publication House, Philadelphia, Pa. $1.25.

The word "Oremus" means, "Let us pray." Dr. Strodach is known in the Lutheran Church as a specialist on devotional literature. He is fond of the great collects and prayers of the Christian church of all ages. Here are suitable devotions for almost every imaginable occasion, and on almost any suitable subject—for rising in the morning, for retiring at night, for grace at meals, for reading the Scriptures, for going to church service, for listening to the sermon, for good health, for joyful times, for sickness, for seasons of affliction, for the home, for parents and children, for the church, the ministry, missions, oneself, others. Many of them are ascriptions of praise to the Triune God. All of them are true to the evangelical faith. From every Christian source these devotions have been culled. There are also litanies of almost every useful and solemn order. What a book it is for the cultivation of the prayer-life—a discipline and privilege much needed today! A graceful and commendatory introduction has been furnished by Dr. Henry E. Jacobs, whose endorsement is a guarantee that the book is a worthy one.

Additional Book Notes

The Bible Institute Colportage Association, 826 N. La Salle Street, Chicago, Ill., has reprinted in pamphlet form Mr. Bryan's "Last Word on Evolution." The manuscript was just finished, and was passing through the hands of the printers for syndicating among the newspapers, when death overtook the author. The arguments against evolution, even though they may not go into the question in a technically scientific way, are unanswerable. Mr. Bryan was at his best when he was upholding the Christian doctrines and ethical standards, and the greatest force of this production lies in the fact that he shows from the very principles of the evolutionary theory that they would, if carried out to their logical issues, destroy morality and religion among men. He quotes Darwin's partial advocacy of the old pagan method of getting rid of the weak either by neglect or by more summary means, in order that the fittest might survive. He shows that evolution, accepted and prac-

ticed thoroughly, led Nietzsche to his worse than paganish views. The law of the jungle from which man is supposed to have come would undo all the good that Christianity and civilization together have accomplished. We hope many of the people obsessed with evolution, will read this last testimony of a great Christian man and patriot. Price is 10c.

Much heightening of spiritual experience will be derived from a book, entitled "Amazing Assertions of Christ Concerning Himself," by Theodore Walz, pastor of St. John's Lutheran Church, Hannibal, Mo. The publisher is Rudolph Volkening, St. Louis, Mo. The price is perhaps 25 cents. An initial chapter points out clearly the irreconcilable differences between Fundamentalism and Modernism. A primary purpose of the book is to indicate the marvelous claims which Christ made for Himself, which, if they are not true, would make Him an arch deceiver. But it is impossible that a deceiver would live so pure a life, preach so great a doctrine, willingly die for His claims, and then give to men through the Holy Spirit the assurance of truth and salvation. The greater part of the book is not argumentative, however, but inspirational. A number of fundamental Biblical texts are treated in a homiletical way, all of them dealing with the great claims our Lord made for Himself; and all these claims have been made good in the experience of thousands upon thousands of converted believers.

If you want to read a really good tract, one that is written with calmness, fairness and ability, get "The Inadequacy of Evolution as a World View," by Professor Chester K. Leyman, A.M.,Th.B., Dean of the Eastern Mennonite School, Harrisonburg, Va. It will be sent free to any person who desires it. All you need to do is to address the Mennonite Publishing House, Scottdale, Pa., who, with the author, have published the booklet, not for financial profit, but to do good and help along the cause of genuine evangelical religion. There is no abuse here; only scholarly facts and arguments throughout. The author shows the inadequacy of the evolution theory from three viewpoints—science, philosophy and religion. He has the requisite scholarship to deal effectively with the issue.

Another valuable tract is "Two Tests of Truth," by Frederick Erdman, 417 West Chelton Ave., Germantown, Philadelphia, Pa. No price is given. The two tests of truth held by the author are those that Christ gave to Peter in Matthew 16—whether a doctrine savors of men or of God. With this twofold touchstone, our author takes up various issues now in dispute and tests them. The subjects treated are Christ's person, salvation, prophecy, the virgin birth of Christ, the atonement, the evolution theory, and others just as vital; and in each case the author recites what men say, and then turns to the Bible to see what God says. The advantage of this kind of an argument is this: the liberalist can see clearly that his rationalistic views are not in accord with the Bible and the Christian system, and therefore he will know how to classify himself; and others will know how to classify him.

Are you acquainted with Dr. H. A. Ironside's books? Recently we had the rare privilege of listening to several of his expository lectures, and were profoundly impressed with them. He is evangelical and Biblical to the core. With his deep spiritual insight, he knows how to bring treasures new and old out of the Word. Many passages of Scripture that might otherwise be dark to the general reader of the Bible, Dr. Ironside makes radiant with divine meaning and grace. You feel your heart burning within you as you listen to him while he opens up the Scriptures to you. He has had quite a number of books and booklets published. We give a few title: "Lectures on Daniel the Prophet," "The Four Hundred Silent Years," "The Mysteries of God," "Lectures on Revelation," "Notes on the Book of Proverbs," "Notes on Philippians." There are others just as good. The publishers of Dr. Ironside's books are Loizeuax Brothers, 1 East 13th Street, New York City.

The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa., has just issued a beautiful Christmas pageant entitled "The Holy Night," composed by Wilfred Tappert. It is intended to be presented in the church, and requires no change in the general arrangement of the chancel. Churches which have no chancels can very readily arrange for its rendition. No curtain is needed, and no extra embellishments. The composition tells in beautiful song and action the sweet old story of the nativity of Christ, yet with an original setting that is very engaging. There are places for a children's choir. The parts are as follows: "The Promise by Prophecy," "The Shepherds," "The Wise Men" and "The Holy Birth." Full directions are given for the most effective rendition of the pageant. The price is 25 cents.

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Shelf-Worn and Cover-Damaged Books—otherwise like new. Concession of Liberalists to Orthodoxy, (price $1.50) for 45c; Tool Basket, a collection of sermon outlines and addresses, (cost 50c) for 25c; Feathers for Shafts: a collection of Bible Readings by prominent Christian Leaders and Evangelists, (cost 50c) for 25c. Also these second-hand books—Christ in Art, bound in 8 vo, (cost $3.00), for $1.00; Foster's Essays on Decision of Character, (cost $1.50) for 50c; The Listener in Church, (cost 75c) for 35c. All prepaid, Address, Bible Champion, Reading, Pa.

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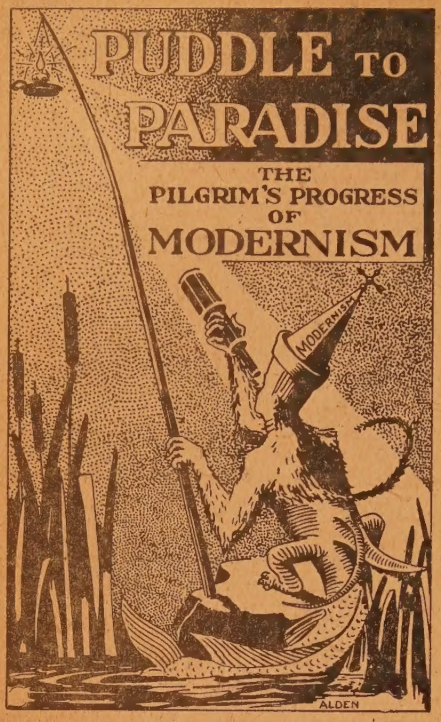

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